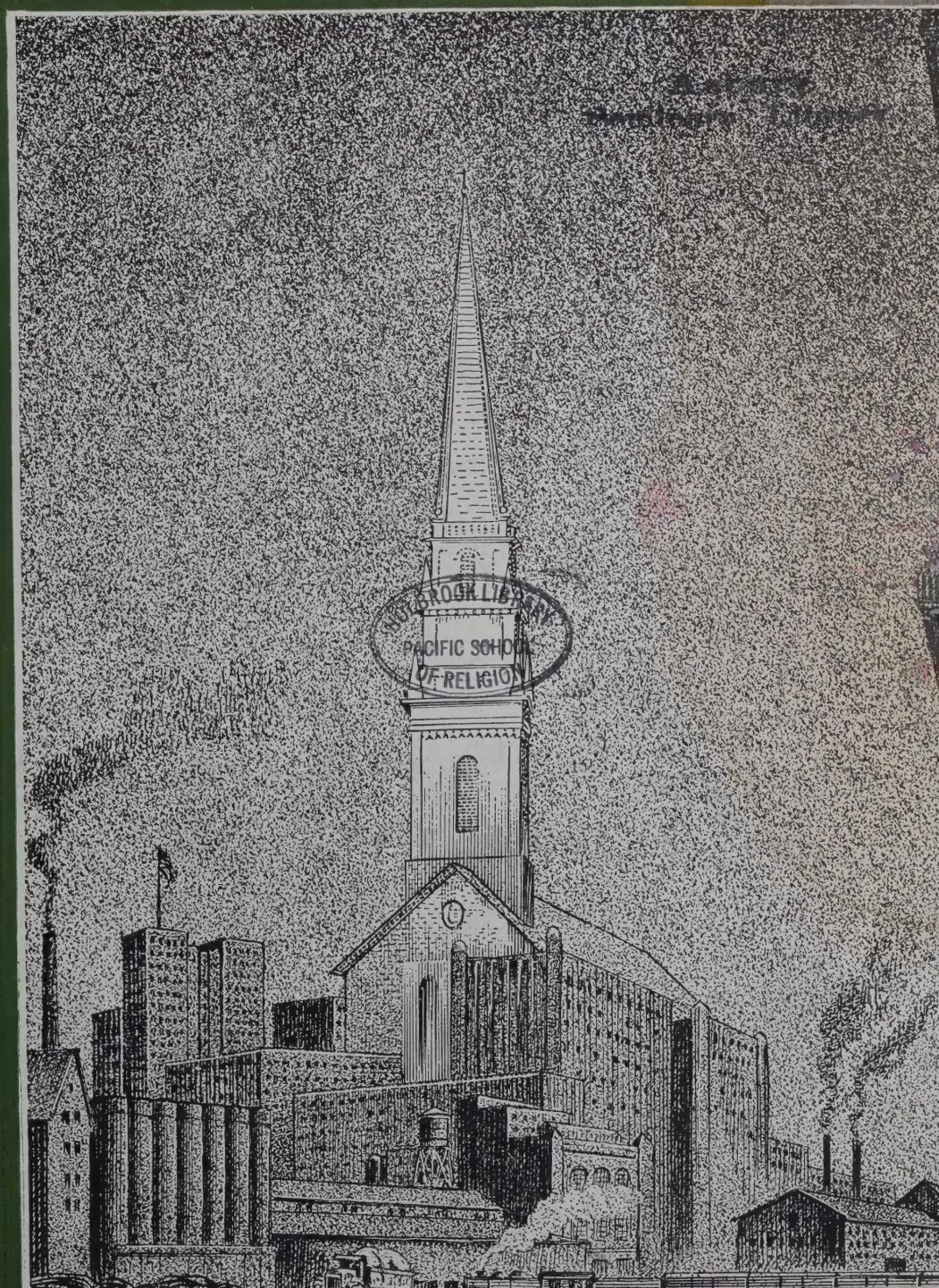
The Pastor

SEPTEMBER ◆ NINETEEN AND FORTY EIGH



PACIFIC SCHOOL OF RELIGION

119768

V.12-13
1948/50

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

SEPTEMBER, 1948 · VOLUME 12 · NUMBER 1

Editorial

Seek Ye First 1

Bible Study

The Fulfilment of Prophecy—*George B. Caird* 2

Features

Slants on the Secular—*John O. Gross* 4
Slants on the Religious—*Fred Cloud* 5
Time for "Protestant Parochial Schools"—*Charles C. Selecman* . 6
(Monday Morning) Young Adults: Life of a Church—*The Elder* . 48

On Theory & Practice

The Pastor's Study—*D. Elton Trueblood* 8

Sermons

Battle with Temptation—*K. Morgan Edwards* 10
Forgotten Waterpots—*David L. Taylor* 12

The Minister's Hobbies

Good Health Means a Better Ministry—*C. Stanley Lowell* . . . 15

From the Practical Parish

Making Missions Table-Talk—*Morgan Williams* 16
Church Suppers: The Hostess System—*Isabelle Loar Farnham* . 17
What to Do with Sunday Evening—*J. Carleton Green* 19
Developing Church Music Appreciation—*Garland Evans Hopkins* . 20
The Extended Church School Session—*David R. Hunter* 22

Pastoral Work

Clinical Material 24
Allies: Pastor and Psychiatrist—*Russell L. Dicks* 26
Postal Cards Aid in Pastoral Work—*William C. Durrett* 28
"A.A." Bears Good News—*Charles S. Forester* 29
New Books on Behavior Problems (Reviews)—*Louis deBoer* . . 30
Question of the Month 37

Adventures in Books & Ideas

The Fountain 32
Land and People: New Rural Books—*Roger Ortmayer* 34
Reviews—*Robert S. Clemmons, John D. Clinton, Fred Cloud, Carl M. Davidson, Russell L. Dicks, Donald G. Miller, Louis William Norris, Cecil Frederick Wilson* 36
Aids in Teaching the Bible (Bibliography)—*Thomas S. Kepler* . 45
Books Briefly Noted 47

NEWMAN S. CRYER, Jr. . *Editor*
FRED CLOUD . *Assistant Editor*

CONTRIBUTING EDITOR
RUSSELL L. DICKS

CIRCUIT STAFF
PAUL ALBERY ..... *Plainwell, Mich.*
CLARENCE F. AVEY ..... *Athol, Mass.*
WARREN S. BAINBRIDGE .... *Boulder, Colo.*
LELAND CLEGG ..... *El Paso, Tex.*
CARL M. DAVIDSON ..... *Great Falls, Mont.*
M. E. DORR ..... *Dayton, Iowa*
PHIL DESCHNER ..... *Norman, Okla.*
RAYMOND L. FRANKS ..... *Van Buren, Ark.*
JOHN O. GROSS ..... *Nashville, Tenn.*
ERLE HOWELL ..... *Seattle, Wash.*
WARREN JOHNSTON ..... *Fort Worth, Tex.*
WALDO F. KEELER ..... *Oteen, N. C.*
R. S. KENASTON ..... *Huntington, W. Va.*
JAMES W. LANTRIP ..... *Winchester, Tenn.*
ROBERT A. LAWRASON .. *Birmingham, Mich.*
LAIRD V. LOVELAND .. *Salt Lake City, Utah*
ROY E. MANNE ..... *Wilkinsburg, Pa.*
J. F. McLEOD, JR. ..... *Fairhope, Ala.*
EDWARD LAIRD MILLS ..... *Reno, Nev.*
CHARLES A. NOWLEN ..... *Casper, Wyo.*
L. BARRETT RICE ..... *Pikesville, Md.*
A. P. SHIRKEY ..... *San Antonio, Tex.*
J. RICHARD SPANN ..... *Nashville, Tenn.*
DALE E. STRONG ..... *Missouri Valley, Iowa*
SAMUEL H. SWEENEY ..... *New York, N. Y.*
W. GEORGE THORNTON .... *Johnsonburg, Pa.*
GEORGE A. WARMER, JR. .. *Pasadena, Calif.*
HAROLD B. WILLIAMS .... *Steubenville, Ohio*
CARROLL A. WISE ..... *Evanston, Ill.*

FRED D. STONE & LOVICK PIERCE
Publishing Agents

THE COVER is from a pen and ink drawing by Ernest A. Pickup, Nashville, Tenn., artist. The picture suggests the need for the Church's guidance in today's world.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.
Copyright, 1948, by Stone & Pierce

EDITORIAL

Seek Ye First

THERE are an increasing number of persons living empty lives not so much because they consciously give themselves to things unimportant, but because they fail to give the important things *first* place. Since men have spent most of their time mastering the wilderness of their world, it is time they set things in order by conquering the wilderness within themselves [see Editorial, July, 1946].

Too many of us waste our years making merry or being good fellows, keeping up a front of false optimism that will take our minds off the prevailing personal and social tensions. An individual need only scan the headlines of his morning newspaper to feel the reality of these tensions. He may spend the rest of the day trying to forget them by concentrating his attention on things of the world. Too little time is spent in prayer. The ritual of materialism is performed not only by the unreligious, but also by far too many persons who occupy the pews of Christian sanctuaries on Sunday. Even churchmen find the secondary taking precedence in their daily existence, and the primary being crowded into the corners. It is the task of the Christian Church to help them find the more abundant life they are seeking.

Since Methodists are to have another crusade, it is providential that the first objective is to preach and teach the great doctrinal themes of Christianity. It is only when the church puts first things first in such a manner that it can be most effective in helping churchmen to give first place to the important things in their own lives. Emphasis upon the essentials of faith gives the pulpit main responsibility in our four-year advance. Pastors will be dealing with some of the crucial issues of human existence. Although an understanding of them is essential for Christian living, this does not mean that the layman must have a theological education in any formal sense. It does mean that a better understanding of his nature and destiny, and of the power of God's grace, will set the churchman straight in ordering his life.

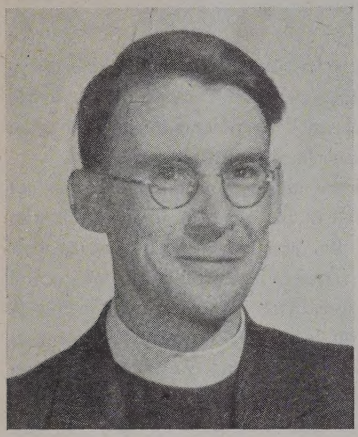
Too often when personal crisis comes, he finds that he has stored up nothing to sustain him. Pastors see this in the lives of persons whom they counsel: the business man who gets to the end of his rope when financial crisis comes; the grieved person whose beloved has met untimely death; the person who has become frustrated because the world in which he lives moves at too fast a pace. These are only a few of the examples which reveal life's ultimate emptiness when the goods of the world can no longer be depended upon for security and when superficial escapes from hard reality are exhausted.

Christ showed us the ultimate meaning of abundant life. He not only lived it, but offers it freely to all who will accept his way. But acceptance means putting first things first, and this requires a discipline of thought and action that must be guided from the pulpit and the church school classroom. You learn from your Scriptures that *unless [you are] born anew, [you] cannot see the kingdom of God;* you are exhorted to *put off your old nature which belongs to your former manner of life . . . , and be renewed in the spirit of your minds;* this must happen before you can understand the Christ, who *came that [you] may have life, and have it abundantly;* His promise is that *he who does the will of God abides forever.*

If men's lives would be filled instead of empty, they must learn to face the ultimate questions squarely and with passion. Often we laugh at the person whose religious beliefs and practices are different from ours. A study of the so-called small religious sects, however, is enlightening as to what religion really is. Many of them are emphatically evangelistic, in method as well as in purpose. Members of the evangelistic sects have something which run-of-the-mill members of the so-called major denominations lack—a passion for preaching the gospel as they understand it. Their zeal in faith and purpose and action sometimes amazes us. They are passionate and zealous in propagating their faith because their lives have been changed so that first things come first. Many of the cult members give nothing less than their whole lives to preaching the gospel. We often rightly think that it is a distorted gospel; but in spite of this it has changed human nature.

Understanding the essentials of faith is a first step toward Christian living, toward a social gospel, toward world brotherhood, and toward church unity. The preaching of Our Faith is an awesome task. It has been put first in our new crusade. We ought to be warned that when a year of doctrinal preaching has come and gone, it will not mean that we have passed one phase of our plan that can be set aside as a completed task. It is one that will not be completed until the kingdom of God reigns supreme in the world.—*N. S. C.*

BIBLE STUDY



Jesus' entire ministry conformed to the pattern of prophecy. For this reason the Old Testament is rightly studied as Christian scripture, contends the professor of Old Testament, St. Stephens College, Edmonton, Alberta, Canada. This is the first of four articles on "Jesus' Use of the Old Testament."

THE Old Testament is an incomplete book. It is a history book, telling the story of God's unfolding purpose for his people Israel; but the story never reaches its climax. It is a book of problems—where can man find God? what does God require of man? what is the meaning of suffering? what happens after death?—but to none of these problems does it have the final answer. It is a book of promises. From the promise made to Abraham, that in his seed all the nations of the world should be blessed, it looks forward: to the Day of the Lord, to the coming of a Son of David to sit upon the throne of his father, to the return of the Lord to a purified and restored temple, to the making of a New Covenant, and to the outpouring of the divine spirit; and to none of these promises does the Old Testament know of any fulfilment.

The writers of the New Testament are unanimous in treating Jesus as the central figure not only of the gospel story but of the Old Testament as well. His coming was the climax of history (Gal. 4:4). In him all problems of faith find their answer (II Cor. 4:6). He is the "Yes" to all the promises of God (II Cor. 1:20). Abraham had the gospel preached to him in advance (Gal. 3:8), Moses wrote of Jesus (John 5:46), Isaiah saw his glory (John 12:41), and the Law contained a shadow of the good things to come (Heb. 10:1). In the New Testament, therefore, the Old Testament is always interpreted in the light of the gospel as Christian scripture, and the events of the life, death, and resurrection of Christ are seen in the context of Old Testament prophecy.

A short time ago, it was fashionable among the more radical biblical critics to dismiss the Old Testament element in the gospels as something intrusive, a foreign characteristic added by theologians to the "simple gospel" of Jesus. Jesus, they argued, was a teacher of righteousness, a prophet of the Fatherhood of God. But in controversy with the Jews the early church found it necessary to support their claims by an appeal to the only authority the Jews would recognize—the Old Testament scriptures. And so, little by little, the "simple gospel" became overlaid with an elaborate theology drawn from the prophecies of the Old Testament.

This line of argument achieved a more widespread popularity than it deserved, but today it is wholly discredited. The "simple gospel" was a figment of the academic imagination. There is no "Jesus of history" other than the one whom our four gospels portray for us with so large a measure of agreement. On this point not only the four gospels but also all the sources on which our evangelists drew for their material are in complete agreement—that the New Testament method of interpreting the Old Testament as Christian scripture originated with Jesus himself. Out of the large quantity of available evidence it will be enough here to quote one passage from each of the sources.

From Mark: *The time is fulfilled, and the kingdom of God is at hand* (1:15).

From "Q": *Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them* (Luke 10:24; Matt. 13:17).

From "M": *Think not that I am come to destroy the Law or the prophets: I am not come to destroy, but to fulfil* (Matt. 5:17).

From "L": *This day is this scripture fulfilled in your ears* (Luke 4:21).

From John: *Your father Abraham rejoiced to see my day: and he saw it, and was glad* (8:56).

This does not mean, of course, that Jesus would necessarily have endorsed every use that his followers made of the Old Testament. But it does mean that the Old Testament had a formative influence on Jesus' life and ministry. Throughout his ministry he acted not on his own initiative, but in obedience to a program which he found already laid down for him in the Scriptures of his people. Thus, for example, in the last week of his life we find him deliberately fulfilling one after another of the Old Testament expectations: Zechariah's prophecy of the king of peace; Malachi's warning that the Lord would come to his temple; Jeremiah's hope of a new covenant; and Second Isaiah's vision of the Suffering Servant of the Lord.

It is beyond the scope of this article to demonstrate how the whole of the ministry of Jesus conformed to the pattern of prophecy. It must therefore suffice to take as examples two of the major crises of his life—the Baptism and the Crucifixion.

ulfilment of Prophecy

By GEORGE B. CAIRD

Why did Jesus go to be baptized by John with the baptism of repentance? Some have thought that Jesus was too honest to indulge in a legal fiction, and that he could not have sought baptism unless he had been conscious of his own sin and need of repentance. But this is not the language that the New Testament uses of Jesus, *the Holy and Righteous One* (Acts 3:14), *a lamb without blemish and without spot* (I Pet. 1:19), *holy, guileless, undefiled, separated from sinners* (Heb. 7:26). The other possible explanation is that in this symbolic act he who knew no sin deliberately chose to throw in his lot with sinful men. He knew himself to be the Messiah, and he interpreted his messiahship as the mission of the Suffering Servant of the Lord, of whom it was written that he *was numbered with the transgressors* (and) *he bare the sin of many* (Isa. 53:12). Luke quotes this verse when he tells how Jesus was crucified between two thieves; but it was true at Calvary that he *was numbered with the transgressors,* because already at his Baptism he had chosen to be numbered with them. *He is not ashamed to call them brethren . . . . it behooved him in all things to be made like unto his brethren* (Heb. 2:11, 17).

We have to choose between these two explanations of the Baptism: that it was an admission of sin on the part of Jesus, or that it was a voluntary act of a sinless man who had decided to take his stand along with the sinners and to carry the burden of their sin. The decisive point is the voice which Jesus is reported to have heard from heaven: *Thou art my beloved son, in thee I am well pleased* (Mark 1:11). These words are drawn partly from Ps. 2 —a psalm of the Messiah, and partly from Isa. 42—the first of the four songs of the Servant. These words were never spoken to a man simply because he had confessed his sins and had been baptized like hundreds of others. They were the words of a Father expressing his approval of his Son's decision to go out from his Father's house into a far country to share the destitution of his prodigal brethren and to bring them home at any cost to himself.

From the first, then, Jesus knew that he must die for the sins of men, because that was the will of God which he found written in Scripture. This is confirmed by the words with which he first broke the news of his approaching death to his disciples. The disciples had two things to learn about Jesus: first, that he was the Messiah; and second, that as Messiah he must suffer. As soon as a year of association with him had taught them the first lesson and Peter at Caesarea Philippi had declared him to be the Messiah, Jesus began to teach them the second lesson: *And he began to teach them that it was necessary for the Son of man to suffer many things* (Mark 8:31).

Wherein lay the necessity? In the opposition of the authorities? In the fact that, the world being what it is, a good man who is loyal to his principles is bound to suffer for them? These were but contributary causes. The real necessity was that *it* (was) *written of him* (Mark 9:12; 14:21). That this is so, is shown by another passage in which Jesus speaks of the necessity of his death: *O fools, and slow of heart to believe all that the prophets have spoken: Was it not necessary for the Christ to suffer these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself* (Luke 24:25-27). The Father's will to redeem the world by the death of Jesus was laid down in Scripture, and Jesus could not but obey. The disciples did not understand when Jesus spoke of his death, because they were *slow of heart to believe all that the prophets have spoken.* The Jewish authorities did not believe in Jesus, because they did not really believe Moses (John 5:46).

Herein lies the justification for interpreting the Old Testament as Christian scripture, and for reading it Sunday by Sunday in our churches. Only Jesus really understood the Old Testament. Only his insight could elicit from it the fulness of its meaning, and we run a grave danger of misinterpreting it unless we follow where he has led. To most Christians nowadays the Old Testament presents something of a problem. Few know it intimately, and still fewer move freely as those who are at home in its thought. To the majority it is a closed book, or it is opened only at a few select passages that are deemed sufficiently elevating. This is a great loss to the church, and it is due in no small measure to our failure to interpret the Scriptures as Jesus himself did.

The conclusion to which we have come has an interesting application to the daily practice of religion. For all of us, the spiritual life requires to be constantly nourished and directed by attendance at worship and reading of the Scriptures, through which alone we can hope to hear the word of God. It has sometimes been too readily assumed that Jesus' communion with the Father must have been closer than ours and therefore different in kind, that he had spiritual advantages which put him in a different category from his followers. But it seems that regular attendance at the synagogue services and regular reading of the Scriptures had a large place in the devotional life of the Master himself, and that in this respect as in others he left us an example that we should follow in his steps. He was not the architect of his own destiny, but as a master builder he followed faithfully the blueprints which his discerning eye found in the Old Testament.

slants on the secular

By JOHN O. GROSS

WE HEAR, occasionally, about the great increase in the sales of aspirin and barbitals. But George N. Shuster, in the University of Chicago Round Table, a feature of the National Broadcasting Company, called our attention (March 28, 1948) to the immense industry (liquor) which manufactures sedatives for the intellect and emotions. "It controls," he says, "the radio, the screen, and to an ever increasing extent, the mastodonic press. There is almost no cranny of modern time and space it does not occupy."

Life's problems are more complicated because of the apathy of the immense multitude who never look beyond the routine which takes them "to the movies, to a bottle of wine, and to a bed." They live in a stupor, yet in them is the "pent-up dynamic of their age." Who says religion is an opiate? At its best does it not constantly labor to arouse human beings to use their powers, and not to suppress them?

ARNOLD J. TOYNBEE has been described as one who combines religion and history. His latest book, *Civilization on Trial* (Oxford Univ. Press, 1948) says that if the world is to be saved the secular superstructure must be put back onto religious foundations. He is prejudiced, a reviewer in *New York Times Book Review* (May 2, 1948) insists, in favor of Christianity and because of this fails to be objective. Likewise, Professor Irwin Edman, in *Saturday Review of Literature* (May 1, 1948), shows concern over Toynbee's unabashed devotion to Christianity. Scholarship, they insinuate, cannot be sound and at the same time parochial. It must always be broad and never dogmatic. There are many, however, who are grateful for a historian who is not only able to find some footprints of God in the past but also who is not afraid to hazard his reputation as a scholar by asserting that Christianity can produce a Christian world. A little of the same in the modern pulpit will help to bring back vitality to the Christian movement.

THE much-discussed Alfred C. Kinsey report, *Sexual Behavior in the Human Male* (W. B. Saunders Co., 1948) has been described as the "most talked about book of the twentieth century." It has held a high place on the list of best sellers for more than six months. Some predict it will go down in history with such books as Karl Marx's *Das Kapital*, Darwin's *Origin of the Species*, and Adam Smith's *The Wealth of Nations*. At any rate, what in the past has been a private matter has now been made a great public concern. That the subject has religious implications is admitted by all who study it, and therefore more than passing attention must be given to it by religious leaders.

There are intimations that some tendencies previously treated as abnormalities must in the light of these findings be accepted as normal. But exceptions do not prove rules to be false. In this nation there are millions of persons who will, when tempted, lie, steal, or cheat. Mere quantity certainly does not make their tendencies "normal."

Those who think now that the traditional Christian mores in which sex has been set are outmoded may be called upon to think again. If the report results in demanding some plan for sex education and better understanding of the psychological and emotional problems associated with it, some values will accrue. On the other hand if the findings (honest doubt about the validity of many conclusions has been registered by keen observers) are interpreted so as to render all forms of control as puritanical and unscientific, the sluice gates may be opened with a resultant flood of licentiousness. It is doubtful if the new doctrine of justification by numbers, insinuated by the report, will be a worthy substitute for the historic tenet of justification by faith.

IF AN EFFORT were made by future historians to probe into the marital life of 1948 Hollywood, the romance of Henry Topping and Lana Turner could be taken as an example of its blatant disregard for established Christian morals. Their marriage was the fourth for each one. Mr. Topping and Miss Turner plighted their troth in the public press. Topping's wife number three was a former wife of Topping's brother, Dan. She protested. However, upon payment of one hundred-thousand dollars, it is reported, she stepped out of the way so that Mr. Topping's ambitions would not be thwarted. Miss Turner had been married to Artie Shaw, the clarinet player. Her daughter by another marriage served as flower girl. Miss Turner's trousseau cost thirty-thousand dollars. Topping, Manville, and several other scions of wealthy families show how inherited riches may subsidize some irresponsible living. They fall into the same class as Abdon's sons and nephews, of whom it is remembered only that they *rode on threescore and ten ass colts.*

TIME (May 3, 1948) describes Boston's mayor, James Michael Curley, as "a man with a mountainous contempt for public opinion." It then relates how he appointed two men, both ex-convicts, to important offices. The reported reaction of Boston to the appointments was "monumental indifference." In the same issue of *Time*, there was carried a story of the techniques employed by George Gallup to find out what the people who rule a democracy think and want. The presumption grows that public approval must be given to the people's desires; "the voice of the people is the voice of God." However, the query remains: Can we decide what is proper—even for Bostonians—by the reflection of opinion polls or attitudes of people toward the acts of their officials? A democracy needs a citizenry sensitive to evil and ready to react to perfidy in high places with monumental *indignation*, not indifference.

(*John O. Gross is secretary of the Department of Educational Institutions, Methodist Board of Education.*)

Slants on the Religious

By FRED CLOUD

"THE end of an era" is a familiar phrase to moderns, for whom the word "crisis" has been robbed of its urgency. One of the most penetrating theological thinkers in America today, Paul Tillich, forecasts the imminent end of the Protestant era as we have known it (*The Protestant Era*, Univ. of Chicago Press, $4). He is not a "prophet of doom," however, for he believes that Protestantism may, "through a new understanding and application of its principles, assist in the creation of new forms of integration in church and society." Prerequisite to this positive action is the ability and willingness of the Protestant church to accept valid criticism of itself: "The more that Protestantism is able and willing to accept secular criticism of itself, the more it acquires the right and the power to criticize secularism. The secular world must be permanently subjected to such a criticism because it has the tendency to separate itself from the Gestalt of grace in spite of its essential relation to it. Secularism wants to escape the prophetic judgment and promise, both of which seem to threaten secular autonomy. It is afraid of the will-to-power of organized religion from which it had to liberate itself in a tremendous struggle. . . . Protestantism . . . has no ecclesiastical aspirations but subjects them, wherever they appear, to the same criticism to which it subjects arrogant secularism, scientific, political, or moral." Truly humble churchmen may soon lead Protestantism in a new re-formation of the Church.

THE report on theological and educational foundations of Christian education, prepared by a committee of the International Council of Religious Education, is criticized by Myron Hopper (*International Journal of Religious Education*, April, 1948) as being "ambiguous." He contends that there are two basically different points of view represented in the Council: "One point of view looks upon Christianity as something revealed in final form in the past. Christian education for those holding such a point of view is, therefore, largely a matter of transmitting that which was revealed. . . . The other looks upon Christianity as a religious movement . . . [which] has continued across the centuries with [Jesus] as its central figure. But it has been a movement—a growing, changing religious movement that has altered its theology and changed its practices and its interpretation of them in response to the changing personal and social scene. Christian education for those who view Christianity thus is not a matter of transmission. Rather, it is a matter of guiding others in facing contemporary life in the light of the rich heritage of the Christian movement. . . ." All of which moves us to point out that oil and water in the same vessel are "ambiguous," also.

AS churches grow in size, or as they propose programs of enormous increases in membership, individual members tend to feel dwarfed and insignificant, being only single individuals among so great a multitude. The same is often true of small congregations—particularly so in the rapidly expanding Methodist Church, with its projected goal of ten million members by 1952.

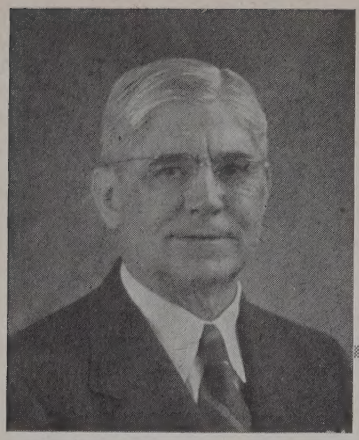
Karl Barth warns of the danger of trusting in numbers and stresses the importance of local congregations and individual Christians, in an address (given last year in Darnstalt, Germany) entitled "The Renewal of the Church"[1] (*Church Management*, April, 1948). He says: "The church does not exist as the invisible sum of all former faithful, nor as the people that have, by their own choice, come together; nor is she a democracy, because the call of Christ founds the church. Nor does the church exist as a representative entity apart over against the congregation, nor, as such, over against Jesus Christ. Nor does the church exist in the so-called offices over against the congregation; nor does she exist in any kind of superior office (bishops, etc.) or in a hierarchy, or in a representation of congregations (synod) as over against the congregation; nor as a superior church officer . . . or a council of brethren. . . .

"All such intermediate organizations of human authority inhibit the way of the Gospel. Jesus Christ has to do—in immediate relationship—with his congregation, not by the detour of any system of representation. The fear of this immediate relationship is the fear that the Lord might do too much or too little. The church is present where there are two or three gathered together in his name. . . . An order of the church which is not made from this conception is untrue to the character of the church. The perfect form of such a meeting of the congregation is the local congregation, constituted by regular, united attendance upon worship, by which she is ever again formed anew. . . . The congregation lives, concretely, as a local congregation. By so living, it becomes evident that her one task given her by her Lord has varied functions of service. In the living church there should not be any member without his particular service." It is our earnest hope that, in the "For Christ and His Church" program, we will not become so dazzled by the immensity of the forest that we no longer take proper notice of the individual trees.

A CAUSE for rejoicing is any publication that stings nominal Christians out of smug complacency and that stimulates them to radical Christian thought and action. Such a magazine, in my opinion, is *Integrity*, published monthly by lay Catholics and "dedicated to the task of discovering the new synthesis of religion and life for our times."

Remembering the constant threat to *all* Christendom posed by secularism and materialism, we are thankful for militant Christianity in *any* quarter, whether it be our own particular brand or otherwise.

[1] Translated from the German by John F. C. Green, McKeesport, Pa.



Time f

Intended not as a substitute for public schools but as a weekday program of religious education—in church buildings—to supplement Sunday schools,[1] this much-discussed proposal includes paid teachers and planned courses on three age-levels. (Another solution to the problem of insufficient time for religious education is presented on page 22 of this issue.) For the past eight years Bishop Selecman served as chairman of the General Board of Evangelism, and presided over the Dallas Area of The Methodist Church.

SEVERAL months ago, in connection with addresses delivered at Lubbock, Texas, at Louisville, Kentucky, and elsewhere, I made reference to the growing need for moral and religious instruction and suggested a method which, for want of a better name, I chose to call "Protestant Parochial Schools." Perhaps this choice of title was unfortunate, because it seemed to be taken for granted by various writers that I had in mind a substitute for the public school system. This was and is entirely foreign to my thought.

Various press notices appeared. A staff writer of the Lubbock, Texas, *Avalanche* wrote: "Explaining his proposal, the Bishop [Selecman] said his program of Christian education would not displace but would supplement the public schools. He said that he was in no way critical of the public school system, but felt that religious education should be a primary objective of the church. He added that he did not wish to minimize the work of the church school (Sunday school) but felt it could be made more effective.

"He attributed the growth of the Roman Catholic Church in America to its parochial school system. He explained this not as criticism but as complimentary to that faith. He charged that public schools are becoming more and more purely secular, and said that many people believe they should remain so."

In connection with this same article, Harold G. Cook, president of McMurry College, Abilene, Texas, stated that the nation definitely is drifting toward the Roman Catholic Church. He felt that the suggested program could be met only with adequate courses and trained personnel. He cited as the hardest job of college leaders today that of finding teachers with a religious background who are capable instructors.

One Methodist executive secretary of education stated: "We must realize the seriousness of Christian education and must make greater use of summer public vacation periods."

The Dallas *News* quoted the assistant dean of students at Southern Methodist University as saying: "We have oversold the people on what we have been able to do in the Sunday school. Homes don't do moral training any more because they have been sold a bill of goods on Sunday school. We've given homes a false sense of security." In the same article appears a rejoinder from the director of religious education, First Methodist Church, Dallas, who said: "I think it would be unfortunate if we came out with a statement that the church school can't do its job at all. I think, rather, that we should say that it can't do *all* that we want to do."

The *Baptist Standard*, in a half-page editorial, declared: "We will all agree that there is not as much moral training in the homes as there ought to be, but it does not make sense to assert that it is due to the fact that we have oversold our people on the Sunday school. There are too many homes in almost every community which have not been sold at all on the importance of the Sunday schools. In these homes neither the children nor the parents attend Sunday school."

The *Patriotic Son*, in Philadelphia, published the following comment: "The time has come, according to Methodist Bishop Selecman, of Dallas, Texas, to establish Protestant Parochial Schools to teach religion and more of it. He spoke before an association of evangelists in Louisville, Kentucky.

"Such a suggestion as made by the bishop in our opinion is more or less un-American.

"If the preachers of this nation were preaching against the evils of our day instead of floundering around and trying to meet political conditions as they exist, the school system in our opinion would be

[1] For discussion of a program along these lines that is in operation, see "Weekday Religious Education Works," by Helen C. Heald, May, p. 28.

Protestant Parochial Schools"

By CHARLES C. SELECMAN

strong and proper persons would be selected to man the school boards."

At San Antonio, Texas, Mrs. Eugene Meyer (wife of a Washington, D. C., publisher) told the annual convention of the Texas State Teachers Association that: "We should persuade the churches to withdraw from the public school system if we are convinced the public school system is worth saving.

"We find both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches.

"I, too, believe that the child is robbed of its full development if it receives no guidance in early years toward a recognition of the religious aspects of life, but sectarian religious teaching, to be effective, must remain the province of the church, the family, and the home. The churches have ample time to carry out this responsibility without sectarianizing the public school."

Several letters came to me from various sections of the country. One, from a teacher in the University of Buffalo, New York, says in part: "As a Catholic Christian layman I join in your criticism of an education which, in a democracy, too little acquaints youth with the sources of democratic rights and responsibilities. Judaic-Christian principles, as you well say, are 'the foundation of about everything that is worthwhile' in our civilization."

From John Q. Schisler (executive secretary, Division of the Local Church, Methodist Board of Education) I received a lengthy and carefully written letter in which he embodies certain suggestions, among which are the following: "Public school people are distressed—in fact, alarmed—at the plight of the public schools in this country at this time.

"Public school people are greatly distressed concerning the activities and attitude of the Roman Catholic Church toward the public schools. They feel that the Roman Catholic Church intends to take over the public school system in every location in this country where this is possible; in fact, they have already done it in several communities.

"We found public school people open to co-operate with the church.

"All of us . . . feel that the church ought to make better use of the time that is now available to it, both on Sundays and during weekday periods and in vacation times in the summer."

Walter Towner (director, Department of Church School Work, Methodist Board of Education) wrote in much the same way concerning the wider use of the church school as contrasted with the Sunday school.

My own thought concerning this whole matter, which seems to have been rather generally misunderstood, is that the Protestant Parochial School should not be a substitute for either the public school or the Sunday school. On the contrary, I have argued that it would be in the interest of both the Sunday school (or church school) and the public school if churches would assume responsibility for moral and spiritual instruction of their children, and in so doing would utilize certain weekday hours—such, for example, as Tuesday and Thursday afternoons from 4:30 to 5:30, and Saturday mornings from 10:00 to 11:00—in giving definite religious instruction on at least three levels (primary, junior, and intermediate) by trained, paid teachers who are well equipped for this job.

Many of our churches have great educational buildings that stand idle five or six days in the week, and many of them are able to provide a budget for additional systematic instruction, not by volunteer teachers, but by paid teachers of attractive personality, good intellect, teaching ability, love for children, and good educational background. A noted author recently has said: "Moral teaching given to youths in the course of ten or fifteen years of education certainly does not represent more than a few days, in certain cases, a few hours. The young are stuffed with many useless details, and the essentials are passed over in silence. Examinations deal with a quantity of facts destined to be forgotten in three months."

By way of summary, my suggestions are:

Paid, trained teachers;

A small monthly charge to parents;

Well planned courses on three or more levels;

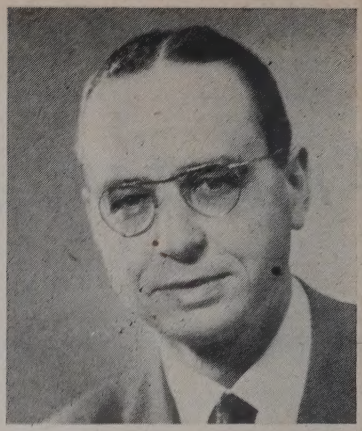
Home co-operation;

Work done outside school hours in church buildings;

At least three hours a week over a period of not less than three years.

ON THEORY & PRACTICE

The Pastor's Study



By D. ELTON TRUEBLOOD

Really good preaching is the product of wide and deep reading, all agree; the baffling questions are "where," "when," and "how." The professor of Philosophy, Earlham College, Richmond, Ind., indicates some solutions to these problems in the third article of his series on overcoming the modern pastor's frustrations. His final article is on the pastor's inner life.

EVERY minister knows that he must set aside time for study if he is to perform his duties as his calling requires. If he is to break the bread of life to hungry men and women, he must have times of quiet retreat when his spiritual wells become filled and when he is able to use his intellectual powers with real earnestness. He must have periods in every week when he wrestles with great ideas, reads in a more than desultory manner, and engages in serious thinking. It is right that a pastor should know people, but unless he does some hard and concentrated thinking, he cannot give the people whom he knows that which they have a right to expect from him.

Though every minister knows all this in his heart, many find enormous difficulty in applying the principles which they accept. Here is where advice is needed and where we can be truly helpful to one another. There *are* busy men, engaged in heavy pastoral duties, who have been able to discipline their lives in such a way that the serious study which the Christian ministry requires has been done faithfully, steadily, and therefore fruitfully. How have they done it?

One important factor in the situation is that of *place*. Many men never do the concentrated study they know they ought to do, because they never succeed in segregating themselves. In this regard the chief difficulty is often in connection with a man's own family. We have good reason to believe with all our hearts in the practice of a married clergy, but we may as well admit that the married clergyman has temptations and distractions which the celibate priest does not have. In countless parsonages, the minister is always at the beck and call of his wife and children—running errands, doing shopping, baby sitting, and housekeeping. The chief reason for this is that he is *available*. Other men go off early to office, shop, or farm, but the minister is in-and-out of the house all day long. Thus he is available to answer the doorbell, talk to salesmen, discipline the children, run the vacuum cleaner, wash the dishes, drive to the grocery store, and much more. The situation is complicated by the fact that the household is almost always short of money and, consequently, the ministerial family is unable to hire adequate help. Thus the pastor becomes chore boy in his own home as well as in his community at large.

It is easy to understand why this development takes place, but there is no doubt that it is almost wholly damaging to a minister's primary vocation. If his long hours of study are constantly chopped to pieces by insistent and recurring family duties, he may be a good man but he is not likely to be a prophetic voice. More and more, his preaching comes to be patently secondhand. Hackneyed quotations are gathered from anthologies and hackneyed illustrations are gathered from books of anecdotes. The result is inevitable decline. There is no firsthand wrestling with great themes and no vision of greatness.

The absolutely necessary procedure is for a man to have a room far away from the doorbell where he is deliberately dissociated from family affairs, and where, at the same time, he cannot easily be imposed on by insistent and demanding outsiders. Above all, it must be a room without a telephone and not within easy reach of a telephone. For most men, the best way to secure such a place is to use some corner of the church building, *but it must not be the church office*. The difference between "study" and "office" is a crucial difference. There are times when a man should be in the office and there are times when he should be in his study, but he should always know which is which.

Nearly every church building has some corner where a pastor could retire and where he could not easily be found. The place need not be elaborate. Much of my study and writing have been done in rooms with no furnishings other than a single table, a single chair and a sheaf of paper. It is far better *not* to have the room furnished with padded chairs and couches! What is needed is good light, freedom from noise, and freedom from interruption. The wise pastor will take his wife or secretary into his confidence concerning this hideaway, because there are critical times when it is right that he should be reached, but he should not let his whereabouts be known generally.

In the winter such an arrangement is impossible for some men because of the problem of heating, but often this can be solved if they are sufficiently in earnest. It is noteworthy that many pastors do not avail themselves of such opportunities, even in the summer months when there is no problem of heating at all! If, in the winter, the church hideaway is wholly impracticable, there are usually other possibilities. In most towns there are public libraries, which provide excellent cubicles. I find that librarians usually are eager to co-operate in every way with pastors and often will provide rooms if rooms are requested. A simple table in the stacks may be the scene of really creative intellectual labor.

Even if the study must be in a man's own home, he can do real work by getting away from the main family thoroughfares. In this, the co-operation of the wife is essential and usually can be secured, if she is made to realize that the matter is crucial in the undertaking to which she is jointly committed. Even on the lower level of advancement of family fortunes the plan is clearly desirable, but this is not the major reason for advocating it.

The problem of telephone calls must be faced at this point. Increasingly in the modern world the telephone is a menace as well as a valuable servant. None of us would do without it, but it is very hard to do *with* it. If a man is in his study and is frequently called to the phone, even when there is none in his room, his best ideas may leave him, never to return. The best wisdom here is to be *tough*. If people are angered by this, that is too bad, but it is better for a few to be angered than for a man's whole ministry to become trivial.

The truth is that we are slaves to the telephone to an absurd degree. Why should I leave a *personal* conference to attend to a telephone call? Why give the wire such unquestioned priority? If we ever realize that there is no need of rushing to answer each call, we begin to achieve an important sense of freedom. It is merely a matter of getting our priorities straight and seeing the different factors of our lives in their right relations. The day when I realized that I did not have to answer the telephone just because it rang, was for me a day of emancipation.

When a man is finally *in* his study, relatively free from interruptions, what should he do? He should start at once on some serious enterprise of reading, writing, or meditating. He ought not to read and answer mail, look at the newspaper, or at light periodical literature. Those can receive their proper attention at other times in other places when freedom is not so necessary or so dearly bought. The man in his study is at *work* and, if he is honest, he will see to it that he works as hard as he knows how. He will go steadily through great Christian classics, such as Blaise Pascal's *Pensees* (Everyman's Library) or John Woolman's *Journal* (Everyman's Library). He will struggle with great questions—human responsibility, grace, freedom, and law—by forcing himself through a work like William Temple's *Nature, Man, and God* (Macmillan Co., 1934). His reading will not be easy material of the *Reader's Digest* variety; he will, instead, be embroiled with books which occupy him steadily for several weeks at a time. I do not see how anyone could deal adequately with Temple's great work in less than two months.

Though the minister must read, he must do more than read. It is too easy to be a mere recipient, and, moreover, one is not even a true recipient when he does nothing about it himself. It is the experience of countless able men that reading becomes *study* when a person reads with pen in hand, underlining, making marginal notes, and jotting down ideas on a piece of paper. Frequently, the book becomes the starting agent for ideas quite foreign to itself, and these must be noted faithfully before they fly away. The wonderful thing about such ideas is their high rate of fertility. One idea gives birth to another, but the gestation is markedly enhanced by the act of writing.

No minister can hope to perform his duties aright unless he keeps a commonplace book or something like it. This is for the *random* notation of scattered ideas, quotations, and all other such material, just as it comes to mind. This book is a man's workbench, to which he goes for the scraps which may be put together creatively to form new products.

It is not enough for the minister in his study to work on his next Sunday's sermon or even on sermons for the more distant future. Great preaching comes usually from study not originally undertaken with sermonic purpose at all. Every minister should be conducting some major undertaking which has no immediate use, but is merely an effort to dig deep into some important subject. It is a wise minister who is always studying intensively some entire book of the Bible, even though he is not expecting to make it the basis of any immediate sermons at all. The paradox is that such study actually does reflect itself in improved preaching, althought that is not the original intention.

We have not said anything in this article about the personal life of devotion which must go hand in hand with intellectual study, because that is the subject of the concluding article in the series; but we may say now that study and devotion are not competing elements in our lives. They help each other.

Battle with Temptation

Many Christians foolishly attempt to overcome temptation single-handed, rather than accept the help of Christ who *was in all points tempted like as we are, yet without sin.* Pastor Edwards serves First Methodist Church, Glendale, Calif. His text: James 1:12.

BLESSED is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Stewart Anderson, in preaching on temptation, reminds us that Bobby Leach, the Englishman, startled the world by going over Niagara Falls in a barrel without suffering serious harm. Some years later he was walking down the street, slipped on an orange peeling, and was taken to the hospital with a badly fractured leg. Dr. Anderson adds, "Some great temptation which roars around us like Niagara may leave us unharmed. But a little, insignificant incident may often cause our downfall simply because we were not looking for it."

The battle with temptation demands that we be on our guard constantly. The Christian must be prepared to struggle with his adversary in the most unexpected places. Any challenge which urges us to break God's sovereignty over our lives or in our world is temptation.

Elton Trueblood insists that the most dangerous of all philosophical ideas is that "according to which right is merely our own human creation and not part of the objective order." The flabby suggestion that you ought to "let your conscience be your guide" is one of the least reliable rules to the good life. Man has always known how to beat his conscience to death, or to anaesthetize it through constant abuse until it will remain insensible at the most convenient times. The sensitive conscience must be brought up to the standards of the even more sensitive moral sovereignty of God. Cruelty is not wrong because it offends our sensibility; it is wrong because human personality was created by a good God in whose sight every creature is infinitely precious. That is evil which is an offense against the eternal moral law.

We must see this at the outset; for if we are accepting only the most sensitive human judgment, who is to decide which opinion is nearest to truth? There must be an ultimately valid criterion of what is right, and that must rest above the human tradition.

The story of Naboth's vineyard is a case in point. Naboth had a piece of ground which he cherished because it had been in the family for generations. King Ahab, with all his possessions, could not avoid the optical illusion that "the grass is always greener in the other fellow's yard." So he came to covet the land of Naboth. When he approached Naboth, willing to trade what the king termed a better piece of land, or eager to pay a price which Naboth deemed fair, Naboth explained that he could not part with his ancestral heritage, which meant more to him than money. The king, who before this had always had his way, went home and sulked.

Queen Jezebel, seeking to comfort him, asked, "What is the matter?" When the king related his difficulties, she challenged him: "Are you a man or a mouse? Who is king here, anyway? Don't you worry; I'll get the land which you want." And she did. She trumped up false charges, forged the king's name to the documents, and had Naboth stoned. When the messenger returned to bring word of the death of the poor vine-dresser, she carried the good news to the king. Immediately his indisposition disappeared. He walked into the vineyard which now belonged to him. The only obstacle which had stood in his way, he now believed to have been removed. Naboth was dead. As the king moved in the vineyard, admiring his newly acquired land, he came upon Elijah, prophet of God. Then it was clear to the king that he had not dealt with everyone involved. When he could no longer stand the penetrating gaze of the prophet he blurted out, *Hast thou found me, O mine enemy?* And Elijah answered, *I have found thee.*

So long as this is God's world there is an absolute moral sovereignty in the light of which every act must be judged. There is a limit on the wanton power of every earthly sovereign because there is a sovereignty superior to our kings and dictators.

When Mussolini coveted the land of Haile Selassie he believed that he had only to dethrone the emperor of Ethiopia. When a man covets another's wife he believes that he has only to circumvent the irate husband. History proved to Mussolini what experience demonstrates to the adulterer: You are not done with a situation until you have dealt with the moral God. In this world we are under God's law and God's sovereignty. Everything is temptation which challenges us to dethrone God and to exalt man to occupy His place.

How shall we deal with temptation? First, by weighing the consequences of yielding to it. Probably the cleverest short story writer of his century was Guy De Maupassant. His stories were gay, and indecent. More than any other writer of the period, he was the voice of indulgence. Happiness and freedom come from enjoying the magnificent sensations of yielding to temptation. Now, before you rush to the library to confirm this statement, let me finish the story. A story is never complete until you come to the end of it. Guy De Maupassant ended life as a physical and mental wreck. In 1892 he was committed to an asylum and the following year, at the age of 43, he died. His life was burned out with only half of the normal expectancy expended. The man who would have traduced his

◆ A SERMON

By K. MORGAN EDWARDS

generation with the gospel of indulgence demonstrated the tragic end of such a philosophy.

Avoid temptation. The man who has won out in the battle with demon rum is a fool to keep parking his car in front of the cocktail lounge. The man who is at all a student of his own living will soon discover the weak spots in his armor and learn to keep his shield up to render himself as invulnerable as possible. When we have weakened the will by constant yielding in other days we must bring intelligence to support the dissipated will. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Life is no child's play. The battle with temptation is grim reality. Only a united and integrated personality can do business with the foe.

Cultivate an uneasy conscience. Emil Zola climbed from life in the slums to become one of the beloved writers of France. He attained wealth, comfort, and success—perhaps at the expense of his sense of social responsibility. Then the moment of decision came in his life. He was torn between the chance to become powerful and influential and the pull of an uneasy conscience urging him to defend a deposed army captain against the brutalities of French militarism. As the motion picture version of the story re-enacts the drama, Zola is seated at his desk. Before him is the invitation to become a member of the coveted French Academy. Beside it are the documents which Madame Dreyfus has left which substantiate the assertion that her husband was the scapegoat in an army scandal. If Zola follows his conscience, he knows that he will call down upon his head the wrath of the army. If he takes the road to fame and has his name listed with France's literary immortals, he will have to live with a sense of lost self-respect the rest of his days. For three long minutes the battle rages. Finally, he emerges from the turmoil of heart victoriously and, taking his pen in hand, writes "J'accuse"—a scathing diatribe against the injustice of the army.

History confirmed the worst fears that Zola had entertained during his moral struggle. He was tried and a friendly judge dismissed the case. Before he could be brought to trial again, his friends urged him to leave France. He spent the last days of his life in refuge in England. The doors of the French Academy remained closed to him. He was unwelcome in the country whose soul he sought to save.

When Zola's life ended, his friend Anatole France paid him this tribute: "Do not pity him because he suffered. Rather let us envy him. He was a moment in the conscience of man."

Only a few men are called upon to be the conscience of their city, state, or nation. Each of us is called upon, at some crucial point in our own lives, to make decisions quite as momentous for right personal living.

Avail yourself of the opportunity for substitution. On stormy days the wise mother diverts the energy of her child in parlor occupations when he cannot get outdoors to give vent to his pent-up physical energy. The well-balanced school program offers athletics so that young people may express physical drives, while the classroom affords opportunity for the expenditure of mental energy. The well-planned church program extends opportunities for all ages to concentrate on the needs of others. There is no better cure for the temptation to self-centered living than a healthy concern for the needs of the world. Nothing is better insurance against the temptations which come to us when we are idle than occupation with the needs of others. When Thomas A. Edison was asked why he never had a moral problem, he replied: "I have never had time to have one."

Substitution is healthful in the physical realm; it is also beneficial for mental energy. The man who feeds his mind on noble thoughts is not likely to fail in a moment of crisis. Weaken the mind by thoughts of cowardice and cringing and you are not likely to rise to heroic action in the decisive moment when the subconscious takes over for the conscious will. Long before we knew what to call it, the psychologist Paul was using the principle of substitution: *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

We must bring the resources of religion to bear directly in the battle with temptation. I have never known a man, however strong, who was able to stand alone in the battle with temptation. Sooner or later he falters and stumbles. It is a curious fact that Christians seek to stand alone when they were never meant to do so. How foolish that we do battle single-handed when we have but to command the allied forces of the Christian spirit.

We have Christ as our example. *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* The purity of the

(*Continued on page 18*)

Forgotten Waterpots

A Sermon by DAVID L. TAYLOR

© Fabian Bachrach

THE woman then left her waterpot, and went her way into the city.

The Shootin' Creek country in the Blue Ridge Mountains is said to be one of the wettest, most lawless parts of the United States today. Last year I visited this section where a certain county can hardly get anyone to serve as sheriff because election is tantamount to a death sentence. I preached in an unheated, barren tabernacle, in front of a window with a fresh bullet hole in it.

It was my privilege to come to know the young minister who had gone out of that feuding community to civilize himself, then return to the hills to stop the "feudin' and fightin' and fussin'" with the power of the love of Jesus Christ, the same Christ who had transformed his own life.

Most of us know that Christ changes lives. But often we overlook one factor in the change.

You have heard the story of the woman at the well who met Jesus, heard about the Living Water, realized in an absorbing conversation that he knew more about God than she did, that in fact he knew her innermost sinful secrets, then with joy surrendered her life into his keeping and went to tell others that Messiah has come.

But have you ever reflected upon this interesting statement, tucked away near the end of the tale? *The woman then left her waterpot, and went her way into the city.*

What of the waterpot? When the woman first came out of Sychar, that waterpot was the most important item in her life. Apparently attractive, it was none-the-less an ugly thing, for it symbolized a life absorbed in the needs of routine living, the surface things.

Like a modern housewife who has no mental or spiritual bridge to the deep resources of the soul and who must either fill her own emptiness or escape her household boredom by immersion in the blatant woes of "John's other wife," the woman of Samaria had found life dull. She had sought escape from routine in a series of husbands; but still, for the most part, she was uneasy at heart or occupied with the moment's concerns. Her immediate want, when she met Jesus, had been the need of water for her household. When she had received the Living Water of Christ's glad gospel of the new life in God, however, what had seemed so important before was forgotten completely, and as she ran to announce the great discovery that Christ had come, she left her waterpot behind.

William James has written of "the expulsive power of a new affection." The greatest such power is Christ. All through the ages, when Christ has truly entered the scenes of our striving, waterpots have been left behind. Thousands of waterpots of all sizes and shapes: some seamed and cracked, some shining, some squat and ugly, some tall and graceful. Some have been pots slimy with all manner of filth. Others, often difficult to leave, have not been unclean in themselves, but glistening so as to portray their value in a false light. Most of them, however, have been "good riddance."

First, there have been the waterpots left behind in our life as a society.

There is religious tyranny. For centuries, the gods of the king's convenience were the only gods permitted to his subjects. Thus, when a king changed his religion, his entire nation was initiated into the forms of his new faith. Echoes of this tyranny resound throughout the Old Testament, even though an especially high understanding of the one, true God had been entrusted to Israel.

The practice continued even under the name of Christianity until, as Toynbee tells us, it became the stated doctrine of *cuius regio eius religio* (the ruler determines the religion) at the Treaty of Augsburg in 1555, and included the practice of mass baptism until about the time of the founding of the American colonies; and in some mission fields, until even more recently.

There are still many parts of the globe where freedom of religion is only a hollow phrase, but praise God that there is some hope for our world today because many nations have left this waterpot behind. Let us make sure that our own land does not go back to pick it up.

There is also political tyranny: the ancient beliefs that might makes right, that the victor deserves the spoils, that the end justifies the means, that the state deserves the highest allegiance.

Very much like it is the idea of the divine right of rulers, current as far back as New Testament times. Even Paul could be led to believe that Rome could do no wrong and could urge *every soul* [to] *be subject unto the higher powers.* This is a text which some groups have been willing to stack up against the spirit of much of the rest of the New Testament; which allowed Martin Luther, fresh from breaking allegiance with a corrupt Catholicism, to form a new unholy alliance with pagan princes who were out to grind peasants into oppression in unsavory wars; and which permitted the modern European church to be so concerned with other-worldly matters as to remain sleepily uncritical, for a time, when Hitler rose to power. To

Most persons know that Christ changes lives, but often they overlook an important factor in the change, namely, "the expulsive power of a new affection." This Methodist minister, news editor of the *Christian Advocate*, reveals some implications of the text, John 4:28, for our lives today.

the sorrow of the Continent, she thought until too late that the Church of Jesus Christ could do business with a fiend.

On the other hand, wide-awake Christianity, alive to social issues in our own history, gave rise to American democracy and denounced the divine right of rulers. We must be careful, however, that we do not allow it to be reborn as the divine right of majorities. Minorities have rights, too. Let us not go back for a waterpot better left behind!

Slavery is another such waterpot. Christianity in the Gentile world—that means Christianity for you and me—was born among slaves of the Roman Empire. At first taught to endure, it later learned to overpower by love, until today throughout the western world slavery, at least as a political institution, is all but dead.

I could go on to say much about the waterpot of economic exploitation of peoples—sometimes so-called Christian peoples—who have gone out to the South Sea islands with a Bible in one hand and a trader's whip and a rum-bottle in the other; about the sorry history of this nation's administration of Puerto Rico, as well as the better-known accounts of how other nations have kept people in poverty and ignorance for the sake of "good business."

I could speak of intellectual tyranny, from the time of the heresy trials of the early church through the infamous Inquisition of Torquemada to the thought-control police of recent autocracies and even perhaps to what someone has called the "un-American committee" of the House of Representatives.

But let it be said simply that a new day dawns for any society when it leaves its waterpots behind. A *society*, like the woman of Samaria, arrives at willingness to forget the waterpots of its former affections only when it has allowed the Spirit of the living Christ to saturate it.

America has left many waterpots in the past. She will leave more today and tomorrow only if Christ is the head of our house of government, the unseen listener to every conversation, whether in the cloakrooms of Congress or at the corner filling station. There have been societies where Christ has been received in name, but where the social structure has not been surrendered to him. Yet Christ demands utter surrender in our life in community.

Now let me hasten to add: besides the waterpots left behind by societies, there are very many which have been released by individuals who have found Christ as their personal Savior. Many of these are not sins in themselves, but only because they keep our minds and hearts away from the fount of the Living Water. But a lot of them are undesirable enough: they seem attractive at first, until we have been almost irrevocably committed to bearing the burden of them, and fain would be relieved of a weight that we know not how to throw off.

There is first our enslavement to the passions of the flesh, such as come under the heads of intemperance, gluttony, and lust. There are many others: but what a sordid blot on our life and what an ugly barrier to our opening the floodgates of Christ's love among men is the swilling of liquor, which threatens to render unsafe for human habitation the communities of our land.

There are examples even here of those who have left self-interest behind. In 1946, a rural Indiana pastor found a wealthy young engineer who had purchased a farm in a vain attempt to escape the drink habit. During a revival, the pastor met him at the end of one of his frequent incarcerations in the county jail and invited him to attend and hear a testimony from the father of his estranged wife. Somewhat tipsily, he attended. His wife and children were there in a front pew praying for him.

During a strong appeal in the pastor's sermon, the young man jumped to his feet and shouted, "Stop! Let me speak!" And going to the platform, he faced a startled congregation.

"You all know me and what I am," he said. "You call yourselves Christians. And yet not one of you ever said anything to me about this Christ you say you serve. You, sir [pointing to a neighbor], you knew I needed help to get away from drink. You never told me Christ could help me! And you! [pointing to another] You thought yourself too good to have anything to do with me! Why didn't you tell me about Jesus?" Then, going down to the chancel rail, he turned and faced the preacher. "Now preacher," he said, "tell me about Jesus!"

Soon that young man publicly gave his life to the will of God and renounced drink, while his neighbors crowded the altar to pray, not for him but for themselves. Two weeks later, the services closed but the revival went on. The first thing the young man did was to undertake to find the fifty-five men he had led to drink and win them away from it. As his pastor told a friend of mine, he not only won every one from drink but won each to a clean Christian life. He was reconciled to his family. Today, he is as fine and respected a Christian citizen as can be found in that section of the Hoosier State.

And what a mockery is the word "love" as it has come to be understood in our land, where sexual lust has been enthroned as the queen of every noble purpose. Through a fad for Freudian psychology, or through movies, cheap novels, and so-called "comic" books, we have the notion that sexual conquest is 95 per cent of love; that such a love—romantic, sentimentalized and often silly, stacked in cans in Hollywood closets awaiting a screen test, or blunderingly mishandled in a parked car on a rural road—is the sublime answer to eternal happiness. And we think marriage is the happy ending of all problems! A divorce for every three marriages, and an unhappy lifetime suffered in silence in another of the three, prove such ideas are wrong:

lust is not love; sex is not queen of the sciences.

While the passions of the flesh are part of the being God created and can be used for the most beautiful and noble foundations of a happy home and a shared fellowship of Christ, these passions are to be controlled and directed by the Spirit of Christ and not by the spirit of a beast nor even by the spirit of a man bent on seeking his own satisfactions. Much of the frustration of marriage comes out of the all but universal inclination of people to use its experiences without a primary regard for the satisfactions of the partner. Praise God when the waterpots of enslavement to fleshly passions are left behind!

There is also love of things, so common in this gadget-centered age. How we yearn for material blessings and even strive to base our idea of an abundant life on things you cannot take with you. And how foolish we are. The unhappiest woman I know lives on our street. She said once that her chain-smoking of cigarettes was the only pleasure in life she had to live for. Yet she has a fur coat, a high-priced car, a lovely console radio, and many other earmarks of that gay civilization you see in the advertisements, and which you sometimes almost believe is real.

This materialism issues in greed, on the one hand. It leads women to shove one another at counters, men to deceive one another in business, and nations to launch crusades against the subversive ideologies always to be found in the nation next door. And on the other hand, it issues in gambling, a narcotic form of greed, a defiance of probabilities in search of something for nothing, a blasphemy against our stewardship of all things for a service well-pleasing to God who is the owner. What a blessing when any seeker after eternal refreshment can leave this waterpot behind!

There are also hate and resentment, fears and frustrations, subconscious motivators of so much that we do. And what shall we say of self-centeredness more than that it is a synonym for sin and an almost universal condition? As E. Stanley Jones has written, we cannot be free from these until we fix our life center at some point outside ourselves. We will find that any mortal center turns out to be as transitory, as apt to err as ourselves, that only God the Eternal Water of Life can wash us clean, slake our thirst, and free us from our self-centered whirling.

We could talk, too, of that self-centeredness in churches which refuse to look beyond their own barns and will let a world starve for lack of food and the gospel while they debate whether to spend funds for a new rug or a fresh coat of varnish on the pews.

Thank God for all Christians and all churches who have let Christ come into their lives to tear down the middle walls of partition between us and our brothers of ill fortune, and have left the waterpots of self behind!

Not all rejected waterpots are sins. The waterpot at Jacob's well was an important vessel: its ugliness consisted in its obstruction of a life. As indicated before, the forgotten vessel may simply symbolize a sacrifice. Think of all that was left behind by Paul when he renounced his high government commission to cast his lot with the hunted Christians! Think of all that was forgotten by Livingstone and Judson; and again, by Albert Schweitzer, who could have had wealth and homage in playing Bach for society, but who chose to endure hardship beyond our comprehension to take the healing power of a great scientific mind and a great Christ-filled heart into the Congo!

As Paul expressed their feeling, *I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I have received from the Lord Jesus, to testify to the gospel of the grace of God.*

With the individual as with society, where there has not been the full surrender of life to the leadership of Christ, the world sees the confusing spectacle of so-called Christians who have not left their waterpots. Some of us are holding onto vessels of self-interest, thinking to deceive men and God by their artistic appearance.

Each of us has a besetting sin grievous above all others, or a petty interest which keeps us from great living: it is our waterpot. If Christ fully dominates our life, we will be able to release it and forget it.

What do any of us say? Some say, "Christ seems to have so few friends. Maybe he'll take me and let me keep this small vessel." The answer is *No!* You cannot serve God and Mammon. Christ wants *all* of your life.

Some say, "If my world vision is small, my environment is to blame. I'll leave my waterpot to Christ, but not to let it get out of sight. I might want it back!" These are they who are interested in new carpets and are unmoved to hear that half the babies born in Europe since the war are dead already from starvation.

These are the shortsighted like those who sneered thirty years ago when John R. Mott told us to send one thousand missionaries to Japan at once or we would have to send one million soldiers in a generation. Christ did not permit the disciples to stay on the Mount of Transfiguration; he led them back at once to the multitudes and to the side of the demoniac boy.

Some say, "Yes, I'll leave my pot, but not now. We've been promised that Christ will pass this way another day. He's coming again. I'll leave my waterpot then." The answer is still *No.* Whatever is loosed on earth is loosed in heaven; whatever is bound on earth is bound in heaven. The hereafter is the fulfilment of the here-and-now.

God has not placed us here to live in past or future; he has placed us in the present, for he would have us serve and love and surrender today. We do not win our future until, like the faithful servant of the ten talents, we prove our right to it by our stewardship of the task at hand. The future may safely be left in his keeping.

What, then, is required that we be found faithful? We must meet Christ, the Living Water which satisfies forever when the contents of the best waterpot must go stale and flat. We must leave our waterpots by a simple act of the complete surrender of our wills to his. We must return to the environment whence we came, to win the victory over it by leading its sponsors to the Living Water. We must live to serve our fellow men till the Kingdom comes.

Good Health Means A Better Ministry

By C. STANLEY LOWELL

Keeping physically fit is the duty of every pastor, for only thus can he do his best work. Taking a lesson from a track star, the pastor of Wesley Methodist Church, Washington, D. C., finds his answer to the problem of maintaining health in regular periods of running. He stresses the importance of proper diet and adequate exercise for clergymen.

GIL DODDS is not the only preacher that runs; I run, too. Every other afternoon about 4:30, I start out on my stint of something over two miles. I run in fair weather and in foul; when I feel like it and when I do not; when my schedule will permit it and when it will not. This matter of physical fitness has become a part of my religion and I commend it to others.

Pastors as a group are notorious for their failure to keep fit. The potbellies and sagging jowls at any annual conference are for witness. Too many pastors are short of breath, dyspeptic, and sluggish for the simple reason that they eat too much and never take any exercise. All this is simply a sin. What else can you call it when men who might be really doing the job are limping along at half their potential achievement?

The pastor's life is not easy. I dare say that few professional men have a tougher job than his—if he really does it. Practically all professional men have Sundays to themselves and many of them have Saturdays as well. Not so the preacher. These are the busiest days of his week. Some profess to take Monday off. Others try another day. Indeed, it is only right that the pastor should have his day of rest. Yet, the plain fact is that most of them do not. When I take Monday off, I get so far behind on the week's work that I wish I had not. I do not know a single successful pastor among my acquaintances who takes a day of the week off from his work for exercise and rest.

But this is not all. The pastor knows nothing of the eight hour day. My own day starts at 8 A.M. and usually is going full tilt at 10 P.M. The morning is divided into a three hour period for study and a one hour period for conferences. There is often a luncheon. The afternoon is reserved for administrative work and pastoral visiting. There is usually a banquet or dinner or a meeting of some kind to occupy the evening. From 10 o'clock until . . . is the period for reading. This is a pace that has to be sustained six days a week, year in year out. The only difference that Sunday brings is that it is a little tougher than the other days. It is no boy's job to be a working pastor.

Is the answer the day off? Well, it never seems to work for me. It seems better to break the day with an hour or so for recreation and exercise. Many pastors play golf. Golf is good, but it has one limitation: It takes too much time. Also, if you live in the north, there are many more months when golf is out of the question.

This is where my idea comes in. I had to learn it the hard way. It occurred to me one day that I was wasting altogether too much time being sick. During the summer I played tennis regularly and felt fine. In the winter I sort of "went to pot." The thing came to a head when I was appointed to the hardest job I had ever tackled and promptly fell ill. I realized that I just could not do it if I had to fool around with sickness half the time. Sickness was a luxury I could no longer afford. Therefore I resolved that I would keep myself physically fit not just part of the year, but all the year round.

The first thing was the matter of diet. I began rigorously to eliminate many of the starches and sugars that do not do anybody much good. For the exercise, I got a membership at the "Y." That was good but not good enough. I needed fresh air—not the hot stagnant atmosphere of a gymnasium. Also, the "Y" was too far away. Then I recalled that Rock Creek Park was only five minutes from my door. I drove to the park and spent the next half hour jogging over some of the innumerable and little used trails that wind through the woods. I returned perspiring freely and feeling like a new man.

That was the beginning of a program that I have followed ever since. At least every other day, without fail, I "knock off" at 4:30 and go into my act. I have run in the rain and in a driving snow storm. I rarely see any human beings on these treks and that is just as well. The spectacle of a man's keeping fit and diligently safeguarding his health would be viewed as an aberration. To neglect one's health entirely and die of a heart attack at fifty is considered perfectly normal.

Never have I enjoyed such health. You would suppose that a stiff two mile run would finish a man off for the day. On the contrary, it freshens me up better than a strong cup of coffee or a cigarette, and without the let-down that follows them. I am ready to tackle the evening's assignment with zest. The generous supply of oxygen taken in with the deep breathing serves as a tonic. My chronic attacks of sinusitis simply disappeared.

A few men are gifted with a rugged physique that can stand all manner of abuse and still keep going. They are fortunate indeed. Most of us are made of frailer stuff. We just cannot keep up unless we take care of ourselves and safeguard our health. The above method is my way of doing it. Work out your own way, but do work it out. You can do for God only what your body will permit.

Making Missions Table-Talk

By MORGAN WILLIAMS

"Intensive" is the best word to describe the world friendship program of First Methodist Church, Kankakee, Ill.; for, in an effort to reach all age groups of the congregation, wherever and whenever groups met in the interest of the church throughout a six weeks period, something unusual with reference to world friendship was presented. The pastor describes the program and its results.

IT IS because table-talk has such a powerful though unconscious influence upon the growing generation that I sought for some avenue through which the church could make world friendship, world redemption, and world missions the normal and natural thing to discuss around the family table. A few of us who attacked this problem of the lack of missionary awareness decided that we would promote a plan whereby every family that had any contact with the church through the church school, the Woman's Society of Christian Service, the Wesleyan Service Guild, the intermediate and senior Methodist Youth Fellowships, the dramatic and social groups, Scouting, Cubbing, or in the regular worship services of the church would be reached with the story of the modern Christian world mission.

The first step in the proposed plan was to determine what area of the world was to be studied. When the choice had been made it was our avowed purpose to reach each age level with material concerning the country we were going to study, as to customs and social life; the means of procuring and preparing food; their home crafts such as weaving and dyeing, employed in providing themselves with clothing; the construction of buildings and building materials; the promotion of their homes, family life, and tribal customs relating to training of their youth; transportation facilities; and how the gospel of Jesus influences their lives and enriches their culture.

In the light of this decision, the committee presented the general plan to the several boards and organizations in the local church—the Board of Education, the executive board of the Woman's Society of Christian Service, the Methodist Youth Fellowship cabinet, and the several officers and leaders of organized classes. All endorsed the plan and agreed to assist in promoting it. It was evident that this discussion of the plan itself was one of the best avenues of publicity. The program as suggested became the object of discussion among the people and thus before the program was in operation a portion of the goal to "make missions table-talk" was in the process of being achieved.

Sometimes, a great deal depends upon a name. We tried to find a phrase around which positive emotions had been developed. After a round-table discussion, among a dozen people, we decided on the simple but graphic phrase "Planning for World Friendship."

The techniques which were used to achieve the purpose and goal of the program contained many elements which every church has used. However, there was one feature which we developed that we feel was rather significant. It was what we might describe as the "timing of the program." The six weeks set aside for this effort to make missions table-talk were planned in such a way that wherever and whenever a group met in the name and in the interest of the church, something unique with reference to world friendship was presented: sometimes a human interest story; again a bit of history or some economic facts which touched on the particular area which we were studying. In this way the six weeks' enterprise was kept before the families of the areas and on all age levels.

Every Sunday morning the seven departments of the church school had either a human interest story or pictures relative to the week's study course. On Sunday evening the Methodist Youth Fellowship followed the same pattern. The minister planned his six week's sermons with world friendship as a basis. He showed how the Bible is not only a divine document, but also a human document which provides for fellowship and friendship between two worlds, the human and the divine. It also provides the basis for adequate human fellowship among races and peoples.

There were afternoon study classes for the older members of the church who could not come at night. These were held on Wednesday afternoon. For Wednesday evening, a family program was arranged. The supper hour provided food, fun, and fellowship. A microphone and loudspeaker was an added feature at supper hour so that everyone could hear easily and readily. This gave it the atmosphere of a broadcasting station, which was appropriate—we were broadcasting for Christ and world friendship.

The fun period was under the direction of a layman who provided fifteen minutes of good wholesome fun. Usually, these were novelty programs by members of the church. After the fun and fellowship period,

a few minutes of group singing finally moved into a worship experience.

During the group singing the children went to their departments where they shared in handicraft and stories of the lives of the people we were studying. It is surprising how much children learn about the people of a country or race when they build a nature village or do soap-carving and clay-modeling of the utensils used by the natives. On every age level the story and the life of the people and country, as well as the work of the church, was described. After the period of instruction the entire group would return to the main dining hall, where we would finish the evening with a moving picture or a speaker who was a native representative of the country that we were studying. When we worked out this pattern for the first time the study-book material was centered around the islands of the Pacific. (See the outline for the plan at the end of this article.)

The six-week program was consummated in a World Friendship Festival. Such a festival lends itself to as simple or as comprehensive a pattern as one wants to develop. On one occasion we built booths and gathered all the available material in the community with which to decorate the booths and to provide native atmosphere. This aided considerably in actually reaching our goal. People who searched for the materials for their booths reached folk beyond our local church and in this way created more discussion and table-talk in the community. Indeed, many outsiders came to participate in the World Friendship Festival. There is no story as full of drama as is the story of the spreading of the gospel of Christ.

PLAN FOR WORLD FRIENDSHIP

I. *Afternoon Classes*

A. "West of the Date Line"

II. *Church-Nite Suppers and Evening Classes* (six weeks)

A. General theme "Crusade for Christ"

1. "Christians and a New World Economy" or "Christianity and Social Order"

2. "Demobilization" or "Preparing for Peace"

3. "West of the Date Line" or "Getting Acquainted with Others"

III. *Children's Evening Program* (Held at the same time as the Study Classes following the Church-Nite suppers)

A. The People of Southeast Asia

1. Homes and Food Products

2. How They Live

3. What They Do, Etc.

B. Dramatization

1. Some phase of life in Southeast Asia

2. Stories told in Church School —Junior and Primary Division

3. Costumes of the people

IV. *After School or Evening Educational and Devotional Program*

A. Intermediates

1. Crafts of Southeast Asia

2. Maps and posters depicting the life of the people

3. Worship Service—Theme "World Friendship"

B. Similar program for Juniors

V. *Presentation of World Friendship Material in Church School*

A. For six consecutive Sundays —during the worship period from 9:40 to 10:00

B. Books and Story Material

1. Senior-Hi Group—"Eagle Books"

2. Intermediate Group—"Tales from Southeast Asia"

3. Junior Group—"Beyond the Blue Pacific"

4. Primary Group—"A Bell for Baby Brother"

5. Beginners Group—"Children and Their Homes Around the World"

VI. *The Pulpit*

A. The Preaching for this period of six weeks will emphasize—

1. The Bible as a source for World Friendship

2. The Church as an avenue to World Friendship

3. The broken world as evidence of need for World Friendship

VII. *Tentative Plan for Closing*

A. World Friendship Festival

B. Available Missionaries returned from Southeast Asia

Church Suppers:

THE HOSTESS SYSTEM

By ISABELLE LOAR FARNHAM

By employing a new plan, Grace Methodist Church, Waterloo, Iowa, has increased both the attendance at its church night suppers and the enjoyment of these occasions by members of the congregation. The author is wife of the pastor and is director of religious education of that church.

LAST year we were overjoyed if 125 of the faithful, out of a membership more than ten times that number, packed a basket and came to our family nights. But even the faithful did not especially enjoy the evenings. There were complaints about the way the food was served. If it was put on the table, family style, too many did not get a balanced meal. If it was served cafeteria style, the line was too long and the last to be served got "leavings."

We wanted to double our church supper attendance, prove that church nights can be fun—and we did. The plan that was developed is simplicity itself, and has brought church night enthusiasm to a new high, even to the point where we can compete confidently with the community concert series.

We call the plan *the hostess system.* This is the way it works: One couple is appointed as host and hostess to head each table. The hostess is told that her table will seat ten and that she is to plan the menu and invite enough people to fill her table, telling each person or couple what to bring. As a rule, the hostess herself prepares the meat. Four other couples would bring potatoes, a vegetable, a salad, and the dessert, respectively. Coffee and cream are always furnished by the Woman's Society, with one circle serving.

The hostess is asked to use her own tablecloth, and to decorate her table. This simple request has brought surprising results: one wom-

an brought her silver coffee service to grace her table, used her lace table cloth, and ordered spring flowers for decorations. Another hostess, whose table became the head table because the speaker was placed there, set it completely with her new china and silverware. If the occasion is near a holiday, every table blossoms with some version of the holiday decorations: for instance, valentines were the center of interest for all twenty-three tables at our February party.

The charm of the plan is apparent as soon as grace is said and the persons at each table seated. There is the host and hostess, the completely planned meal, the decorated table, and the invited guests—just like "company dinner" at home. The friendly, congenial atmosphere is almost tangible. In as many cases as possible, the "guests" are new members of the church, who are worked into the church "family" with skill and speed through these warm church night contacts.

Through more than a year's experience, there have come a few variations in the basic pattern. For instance, the Wesleyan Service Guild and the business girls' club like to form tables for themselves because, being single, they are not so readily considered for "invitations" as are couples or families. The youth fellowship also likes to fill its own table and bring its own food. We have found that putting two tables together, or using a small one for an extension, is necessary when the tables include children. This year, instead of choosing hostesses at random, we are having them supplied through the Woman's Society circles.

Through experience, also, we have found it important to have a way to bring hostesses and prospective guests together. Therefore, we stress the necessity of phoning the church office if persons wish places reserved for them. Then it is an easy matter to refer these people to some hostess who is having difficulty finding "guests" to complete her table.

A day or two before the dinner, each hostess reports her list of guests. This makes it possible to check on new members and to refer some to hostesses wanting further suggestions. It also makes it possible to have the tables ready with the actual number of chairs required.

To make the seating arrangement as simple as possible, 8½- by 11-inch card board is folded in half, and the name of the "family" is lettered on it. Then it is placed on the table, and guests invited by the Smiths, for example, can easily find the "Smith Family" table.

Of course, once a church night of this kind is set up, the program must be of outstanding interest, one that will make the entire group want to come back for more. We like either group singing or table fun. Our programs have included the moving picture, "Beyond Our Own," and the film strip, "Is Your Home Fun?" If a speaker is the attraction of the evening, he must be good!

There should be a master of ceremonies who can keep things running smoothly. The evening should be kept within reasonable time limits: over at 8:30, for instance; because, after all, it is family night, and there are children involved. When the program is one that will not appeal to children, we get a "baby sitter" who supervises the children in the nursery.

The plan is not perfect. Every month we learn how it can be improved. But it has done three things for us: it has doubled our church night attendance; it has forced us to buy new tables and chairs, and to consider adding even more; and it has proved beyond the shadow of a doubt that church nights can be fun!

Battle With Temptation

(*Continued from page 11*)

Master is nothing which God guaranteed, saying, "I must not let the Son falter." Christ won his purity in the fires of temptation. His manliness was not inevitable; his self-effacement was not written into the nature of things. He won out in the Garden of Gethsemane through real struggle. Self stood over against the fulfillment of the purpose for which he was brought into the world. God had not settled it before Christ went into the Garden. That was as severe a trial for God as it was for Christ. There must have been anxious moments for the Father as he watched the Son in the throes of his life-and-death struggle. Let no one write it off easily. Christ was tempted as we are, and he won through in the only way in which you and I can win through—by battling temptation.

Nor did Jesus have some power in the battle which is not available to us. Although he was God's Son, and his relationship was unique, yet he had no power that is not open to us. If there had been a special power given to Christ to deal with temptation, which has not been given to us, we are lost and the struggle "naught availeth."

We have Christ as our aid. The power of Christ came from his oneness with the Father. Our power comes from our oneness with the Son. *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . Without me ye can do nothing.* What man cannot do alone in the battle with temptation he can do through oneness with Christ. Paul states this truth positively when he writes, *I can do all things through Christ which strengtheneth me.*

We have God's promise that we shall not be tempted beyond our powers to cope with the forces of evil. *God is faithful, who will not suffer you to be tempted above that ye are able.* No matter how staggering the adversary seems, how outnumbering the odds, God will not lead us into any situation with which we, through Christ's help, cannot cope.

What to Do With Sunday Evening

By J. CARLETON GREEN

Informal discussions of up-to-the minute topics have replaced Sunday evening worship services at First Methodist Church, Santa Maria, Calif. The pastor states that this type of program, through stressing fellowship, successfully combats the trend toward impersonalism.

EACH Sunday evening a goodly group gathers at our parsonage to discuss topics of current interest to members of the group. The topics are chosen a week in advance, and group members take turns in serving as resource persons for the discussions. Occasionally, an authority outside the group is invited to share in the discussion leadership.

Prior to the beginning of this group last fall, the Sunday evening program for adults in the church had consisted of informal services of worship, with frequent use of visual aids. This plan proved only moderately successful, and those who participated also were active in the regular morning worship services. It was felt that, so far as our particular church was concerned, this duplication of worship failed to meet any recognized need among those who attended in the evening.

Because of the pliability and informality of the discussion group, topics may be chosen which cater to up-to-the-minute needs of those who take part. For example, in recent weeks a number of local and state elections have taken place. The group is aware, also, of the forthcoming national presidential contest. To aid the members in intelligently exercising their voting franchise, the group spent two Sunday evenings discussing the mechanics of primary elections and the Republican and Democratic national conventions. Two members volunteered to consult authoritative sources on these matters, and then presented their findings to the group. This program, as a part of the church, seeks no partisan position on any subject or issue. It tries, rather, to uncover the basic questions involved, leaving the choice of point of view to the individual members of the group.

Some of the topics chosen by the group, when enumerated, may help to reveal the variety of interests resident in the group: The Palestine Problem; Shall Church and State Be Separate? Education That Counts; Controlled Economy vs. Free Enterprise; Income Tax Revision; Alcohol Analyzed; Answers for Amsterdam; Report of the President's Committee on Civil Rights; What's Wrong with the Church School Curriculum? Can We Stem the Tide of Divorce?—these and other subjects have been considered by the group.

In thinking of the methods employed by this group it is obvious that no formal plan for selecting discussion topics is used. The week-to-week interest of group members is the guiding factor. The various subjects considered, however, are examined from a religious point of reference. The group's analysis cannot be exhaustive in every case, but its selective freedom enables it to spend more than one evening on a theme if needed. In discussing the question outline of the meeting of the World Council of Churches in Amsterdam, the group spent four Sunday evenings.

The discussion leaders begin their subjects by giving as much background and detail as they feel is necessary. Other members may interrupt at any time to ask questions. After the leader's preliminary report is concluded, others always have sufficient questions to stimulate a lively discussion for the remainder of the evening. A free exchange of ideas and points of view is encouraged. Usually, the evening is not long enough to pump the conversation well dry.

Turning now to the values apparent in this program, it would seem that the most important one is that of fellowship. All are aware of the mounting trend toward impersonalism in modern life. Most of our contacts with other people are more or less formal, with lessening opportunity for growth of deep friendship. In a group of this sort the repeated meeting together with the free flow of conversation helps to break down those normal barriers and inhibitions. Some of the members have known each other for years. They have been associated together in church, in community endeavors, and in other ways. As a result of their participation in this weekly group, however, the flower of friendship between them has taken new roots and is blossoming.

A second value is seen in the fact that the success of the group depends not on the minister or on only a few of the members, but on all alike. Each member recognizes and accepts his or her share of this responsibility. There is never the feeling in the minds of the members that the leader is or is not in good form. Each member realizes that the group's success depends on the contribution he or she makes. This is a truly co-operative enterprise.

A third value becomes evident from the fact that no topic of importance to the membership is too tough to tackle. It is granted that none in the group may have sufficient qualification, perhaps, to be authorities in any of the fields considered. Yet, in our democracy, the final word on questions affecting it rests with the ordinary people. This group is a successful example of democracy in action. Thus, if the democratic ideal is to survive in our world, it will find its implimentation in groups of people such as this in which the problems of contemporary life, however complex, are faced squarely with the determined purpose to seek their solution.

Developing Church Music Appreciation

By GARLAND EVANS HOPKINS

Asserting that the church should interest itself not only in church music but in good music generally, the associate secretary of the Division of Foreign Missions, Methodist Board of Missions and Church Extension, describes several types of programs that the local church can sponsor for both congregation and community. For this author's discussion of the use of hymns in worship see "Music for the Christian Year," THE PASTOR, Oct., 1946.

EVERY church should recognize a responsibility to its membership and to the community at large to educate individuals for appreciation of the best in church music. The most vulnerable spot in the music program of most churches is a lack of understanding and appreciation on the part of the congregation of choral offerings, organ offertories, and new hymns. It is an incomplete church music program that makes no provision for instruction in church music appreciation. Such instruction may or may not involve formal class work.

Classes in church music appreciation are worth-while features of vacation church schools or standard training courses. When scheduled, it is important that the instructor know church music. Also an important consideration is the *attitude* of the instructor. The teacher who begins by ridiculing popular favorites, however worthy of criticism they may be, likely will lose the interest and sympathy of his class. The pastor or teacher who desires to give his people a new and clearer appreciation of church music does well to start out with old favorites which are good and gradually work in new selections. A positive approach is far more likely of success than a critical approach.

However available classes may be and however capable the instructor, comparatively few persons will be reached through formal instruction. It is in church school worship programs, in youth meetings, in Wednesday night prayer services, in Sunday worship services that the job will be done. A few words about a hymn or anthem or organ offertory will call it to the congregation's attention. Bulletin notices, occasional programs built around church music, and frequent singing of unfamiliar but good hymns will do more to achieve the goal of a music-minded church than all the classes that may be held. The key man in this situation, as in most others, is the pastor. The music appreciation of his congregation will reflect his own understanding and preference.

Particularly in smaller communities, the church should interest itself not only in church music, but in good music generally. In a world gone mad with "jive" and "boogie-woogie," the masters still have meaning. In most small towns there are teachers and other professional people who enjoy great music. The church can help provide for their needs, and should do so. Local musicians, young and old, should find in the church an ally to help them in their quest for understanding or in their search for outlets. Several avenues for such service immediately come to mind.

There is usually a good recording machine in any community. Interested persons will be glad to make available such recordings as they possess and will be found willing and ready to contribute toward a fund for buying records for the church music library. The writer has experimented with recorded programs and suggests that one, or both, of two types of programs will be found most acceptable. The first of these is a "Classical Hour," which may be held weekly, bi-monthly, or monthly. After considerable experimentation to find a type of classical program inclusive enough to satisfy a variety of tastes, the following program plan is suggested: (1) An overture; (2) a symphony or concert, alternating from time to time; (3) a vocal number, perhaps two, usually an aria from some opera; (4) a short piece, usually from a modern composer; (5) a short instrumental solo (or, if a concerto is the main work of the program, substitute a short orchestral piece); (6) a modern suite, tone poem, or similar type of composition, which must be brilliant and climactic.

This plan is, of course, flexible. Substitutions to suite taste—or record supply—can be made where desired. In any case the program should last not more than one and one-half hours.

Mimeographed programs, giving a brief account of each composition, add a great deal to the educational value of the undertaking. If such is not feasible, it is well to have the program leader make a few introductory remarks before the larger numbers.

The second type of program is well

Asbury
Seminary Library

termed "Evensong." It is confined to religious recordings and is interspersed with a minimum ritual. After some months of experimenting, the following type of program has been found well adapted for Evensong.

EVENSONG

PRELUDE: "Panis Angelicus"
Philadelphia Orchestra

INVOCATION

HYMN: "All Hail the Power of Jesus' Name"—Perronet
St. George's Chapel Choir

PRAYER

Response: "The Lord's Prayer"—Malotte
Webster Booth, Soloist

HYMN: "I Love to Tell the Story"—Hankey
Victor Chapel Choir

SCRIPTURE READING

EVENSONG SELECTIONS
The Life of Jesus in Song

1. "For unto us a Child is Born"—Handel
   "Glory to God" (Messiah)—Handel. Philharmonic Choir.
2. "Nazareth"—Gounod
   Richard Crooks, Tenor
3. "Stranger of Galilee"—Morris
   Eileen Boyd, Contralto
4. "The Palms"—Faune
   Michael Loring, Soloist
5. "Processional to Calvary"—Stainer. Trinity Choir
6. "Jesus, Joy of Man's Desiring"—Bach

BENEDICTION

POSTLUDE: "Scherzo, Op. 20"—Mendelssohn
Boston Promenade Orchestra

In towns and small cities, musical opportunities are usually at a minimum. Capable musicians receive little encouragement and seldom get to hear interpretations by better artists. If civic sponsorship for concert programs cannot be obtained, a music-minded pastor can co-operate with his church music committee in undertaking such sponsorship. This was well demonstrated at Market Street Church, Winchester, Virginia. The music committee planned, and carried through, a program designed to create a greater interest in both religious and classical music and to give encouragement and opportunity to local musicians.

The program was divided into three parts: miniature concerts, local artist concerts, and a guest artist concert. The miniature concerts were presented on Sunday evening preceding evening worship, over a three month period; fourteen local soloists, pianists, organists, and other musicians being invited to give fifteen- to thirty-minute concerts. Three local artist concerts were presented on weekday evenings, spaced about a month apart.

Crowning event of the project was the bringing to Winchester of one of the country's foremost concert organists for a free concert. Through these programs, not only had the community been benefited, but that church had become recognized as a leading force in the cultural life of the community. And the church people had deepened their own appreciation of good music. What this church did for its community can be done on a larger or smaller scale in any community.

When a church is located in a town or city with a radio station, a larger ministry is made possible. Most radio stations, particularly in smaller communities, are glad to arrange a weekly broadcast at a good hour for at least one church in the community. The usual price charge is half that charged commercial firms for the same period of time.

In a former pastorate, the writer conducted a church-sponsored weekly radio program for more than a year. While its primary purpose was the interpretation of the program of an active church to the community of which it was a part, it also served as a splendid medium for public education in appreciating good religious music. Church choir groups frequently participated in the programs. Organ broadcasts were regular features. It was the source of obtaining new attendants at the church and new members for the various choirs. New people moving to town frequently made their decision to attend our church because they heard our programs.

Smaller churches in the neighboring countryside were inspired to organize church activities similar to those presented over the radio, particularly children's choirs. The radio program was an activity that more than paid for itself financially. Its contribution to the life of the church and to the furtherance of church music appreciation was inestimable.

Looking Forward

SPEECHES by Episcopalian and Methodist leaders to the Methodist General Conference may prove portentious of union between those two church bodies. Interest in such a union is widespread; it is reflected in an article by R. P. Marshall in the October issue of THE PASTOR. Some practical obstacles to be overcome are considered also.

The church's opposition to the liquor traffic must be informed and wisely directed. Two articles on temperance as the local church may advance it, are presented next month by Merrill R. Abbey and Edward S. Zelley, Jr.

The series on "Jesus' Use of the Old Testament," by George B. Caird, continues next month with a discussion of "The End of the Law." The relation of Law to Gospel is considered as to the place that each occupies in the Christian life.

The secretary of the Fellowship of Reconciliation and Peace in Mexico, Francisco E. Estrello, writes in the October Homiletics department on Christianity's spiritual message. The author is an active member of the Society of Friends and reflects their emphasis on things of the spirit.

The Pastoral Work department, next month, includes two articles on aspects of the pastor's responsibility for the mental health of his congregation. Charles F. Kemp writes on "The Minister and Mental Hygiene," and Russell L. Dicks indicates ways of recognizing mental illness.—***Ed.***

The Extended Church School Session

By DAVID R. HUNTER

A two- or three-hour program, including classes, activities, and worship, has been substituted for the usual one-hour church school program, in several Episcopal parishes in Massachusetts. The executive secretary of the Department of Christian Education, Diocese of Massachusetts (Episcopal), discusses both the obstacles that confront churches using this plan and the success attendant on the operation of this extended church school session.

AT FIRST appearance, the extended church school session is nothing more elaborate than a Sunday program of religious instruction and worship of two or three hours' duration instead of the traditional one-hour program. As a national movement in our parishes it can hardly be said to exist, although it has taken root in various parts of the country. Two years ago in the Diocese of Massachusetts, as a result of several years of experimentation in a single parish, the Department of Christian Education [of the Protestant Episcopal Church] adopted the extended session as a major recommendation to the diocese. During these two years eighteen parishes of various sizes have re-arranged their programs to inaugurate the longer session, producing results which convince the Department that it has started something that is here to stay.

It is important to understand from the outset that the extended church school session is not a cure-all or panacea for all church school ills. As a matter of fact, it creates more problems than it solves. But because of this fact, rather than in spite of it, it is a prerequisite to finding the solution of many of the problems that now vex us in religious education.

The very suggestion of a two-hour program on Sunday morning presents at first thought seemingly insurmountable barriers to most people. During these past two years this writer has had the interesting experience of going from parish to parish discussing the extended session with teachers and ministers. Always the objections are the same, but the experience of one parish after another reveals that the following objections have little validity in fact.

"We have enough trouble getting teachers now; how can we get more?" In most cases, not a single additional teacher is needed for the extended session. Only two of the eighteen local parishes were forced to make additions when the new program was adopted, three new teachers being the most required. The sample experiments to be considered later reveal that this is a plan to increase teaching time, not to increase the number of teachers.

"We do not have enough room for the extended program." In some parishes this is a real obstacle to the adoption of the longer session in all the grades at once, but it need not prevent the use of the extended session in the upper grades in any church school. Nor should it be accepted as a permanent obstacle to the development of the total program, for there are always ways of providing more room when necessity requires it. Trinity Church, Concord, cited below, is an instance of this.

"Teachers are inclined to fear it." The most oft-repeated request of teachers in the weekly discussion groups held by this writer is a request for more time to teach. Most teachers are impatient and dissatisfied with their twenty- to thirty-minute period. Since the extended program as used in this diocese, with few exceptions, does not require the teacher to spend any more time in the church plant than previously, there is no fear on this score.

There are many ways of using two hours time on Sunday morning, very few of which have to be excessively expensive, space-demanding, or upsetting to a teaching staff. Too many people think of the long Sunday morning program as the exclusive privilege of wealthy parishes, but it is a privilege that few wealthy parishes exercise. In the parishes using this program in this diocese, the most common device hinges on the elimination of the special church school worship service in favor of attendance at morning worship in the family pew. This leaves a whole hour for classroom and workshop activities before the worship experience.

The Weymouth Plan

In its simplest form this is being carried on most effectively at the Church of the Holy Nativity, South Weymouth, where the present school of 150 is double its size of three years ago. Grades 2 through 12 have their class work from 10 to 11 A.M., the pre-school group and grade 1 having only a one-hour program during the church service. At 11 o'clock, grades 2 and 3 have their own worship service and a drama period; the rest of the school—grades 4 through 12—attend the church service and stay throughout.

An interesting aspect of this program is the fact that it was undertaken on a community scale. The pastor felt that it would only succeed and gain parental support if all three churches in that area undertook the new program together. Hence, the co-operation of the Universalist and Congregational Churches was obtained during the summer and all three churches began the extended session simultaneously in the fall.

The Arlington Plan

The program at St. John's Church, Arlington, in a school of 250 pupils, provides another variation. The ex-

tended program is divided into two schools: Grades 1 through 7 have their own worship service, combined with instruction in worship, from 9:30 to 10:00. Group graded classes occur between 10 and 10:45. From 11:00 to 11:40 grades 5, 6 and 7 have a visual aids period which they have devoted to such subjects as the parables, the Ten Commandments, and the Apostles' Creed. The upper section of the school, grade 8 to 12, has its visual aids session from 9:30 to 10:00, classes from 10:00 to 10:45, and attendance at the church service from 11:00 to 12:00. In Arlington the pre-school classes are not extended. Separate one-hour classes are provided for these younger children at 9:30 and 11:00. It will also be observed that grades 1 through 4 are not extended, since their program comes to a close at 10:45.

The Concord Plan

When Trinity Church, Concord, with a church school enrolment of 110, set itself to implement this plan the members of the planning committee discovered that they simply did not have enough room to conduct a two-hour program for all grades. Eventually this obstacle will be removed through a building program which is already in operation, but in the meantime Concord has done what many parishes could do—it has obtained the use of surrounding homes or buildings. During this past year the entire pre-school group, Primary department, Junior High, and Senior High groups have had their study sessions at places off parish property.

The two-hour program in this parish is arranged as follows: Pre-school and Primary departments operate from 10:00 to 12:00 in their own building at the not too far distant Brooks School. Grades 3, 4, 5, and 6 participate in a teaching service from 10:00 to 10:45 provided by the rector. These same grades devote their second hour, from 10:55 to 12 noon, to related activity groups, making use of visual aids, drama, and other projects for the implementation and expression of the content material of the earlier hour. The Junior youth group, comprising grades 7 and 8, and the High School group meet separately for their instruction period from 10:00 to 10:50 and attend the parish service from 11:00 to 12:00 noon. Choir boys who miss this program obtain their education in conjunction with special choir activities and rehearsals.

One of the most promising aspects of the plan in Concord is the healthy emphasis that is being placed upon family attendance at church activities on Sunday morning. Under this system children will sit in the family pew and worship with their parents for five years before graduating from high school. This is an aspect of the plan which should be considered wisely, for the church has suffered severely from the gradual breakdown of the family pew.

The Newton Plan

One of the best examples of this program is the school at St. Mary's Church, Newton Lower Falls, where all grades in the church school operate from 9:45 to 11:45 or 12 o'clock. The junior school, which includes the nursery class, kindergarten, and primary department, has a program consisting of classroom work involving discussion and creative expression; a five-minute period of recreation, with crackers and sometimes milk; closing the morning with a twenty to twenty-five minute worship service. The upper school, which begins with the fourth grade, commences its class sessions at 9:45, following this with attendance at church at 10:45. Grades 4, 5, 6, and 7 retire to the parish house for participation in an activities class immediately before the sermon. That activities class is one of the most stimulating enterprises I have seen in any church school throughout our diocese. The children sit and lie around on the floor while a teacher reads to them a dramatic rendering of some Bible story. On my last Sunday with them, it was the story of Moses freeing the Israelites in Egypt, as told by James Weldon Johnson in *God's Trombones.* At the close of the reading a portion of the class, which had elected to dramatize one of the earlier stories, went off to another room for a rehearsal. The others stayed to engage in a stimulating question and answer period, also pertaining to a previous story. Seldom have I seen a church school group as alive and as teeming with creative excitement, and all of this followed a worship service and a full hour of instruction in another subject.

There are parishes, of course, where the late service of worship is so crowded or so comfortably filled that any such worship plan is impossible. In two instances this problem has been solved by having two complete services of worship, the church school separating into two sections, with the parents of the younger children urged to attend the earlier service.

When the appalling inadequacy of our present miserly teaching program is more clearly recognized, more parishes will begin to climb on the extended session bandwagon. When they do so, it must be granted again, they will not find a sudden answer to all their problems, but neither can the advantages of the extended session be lightly ignored. Even in a program as simply conceived as in the above parishes, the following results either occur or become more nearly possible:

Teaching time increases from two to fourfold.

More time makes possible creative opportunities. The child can *do* as well as *listen.*

Increased teaching time forces the teacher to make better preparation, as no amount of admonition can do.

The extended session can force the church to prepare better curriculum materials with correlated visual aids, crafts, projects, and so forth.

It can compel the respect of the parents as the one hour program seldom does.

It re-establishes the habit of church attendance in the family pew at an early age before the child "graduates."

Clinical Material

This pastor effects a temporary patching up of a difficult home situation by rebuking the estranged husband and wife in strong terms and playing upon their feelings of guilt. There is no indication that he understands the real nature of their problem. His solution, a surface reconciliation at best, probably will not last. Editorial comments are italicized.

Marital Difficulty

I KNOCKED on the door of one of the families of my parish whom I knew well, or thought I did, and Mrs. Frey let me in. They have a nice home. The husband is a factory worker and makes high wages. They have five sons, of whom the oldest is sixteen, and the youngest is seven. The parents had not been attending church for the last few weeks, and I decided that a routine call might help to bring them back. Mrs. Frey had a nervous smile on her face as she admitted me, and I could tell she was tense from the moment I got inside. This was unusual, for, as I said, I know the family well and had been in their home often.

After the usual remarks of "how are you," etc., I sat down on the divan and she sat down across the room. She began the conversation.

"I'm glad you came, Reverend, because I needed to see you."

"Well, then, I'm glad I'm here."

"My husband has left me," she stated without much feeling.

"How long has he been gone?" (I suppose I showed great surprise, for I felt it. They seemed to be a fine, agreeable family.)

"He has been gone almost three days now, and I don't know where he is nor when he is coming back. I guess it is all over town by now."

"No, I'm sure that few people know about it or I would have heard about it before now. Didn't he say where he was going?"

"No, he just came in and packed his suitcase and put it in the car while I was down in the basement, and then, when I came up, he said he was leaving and got in the car and left. He has called twice, and I wouldn't talk to him. Next time he calls I am going to send him to you."

"Yes, I would like to talk to him. Did he give any reason for going?"

"Oh, he said something about being treated like an unwanted someone, and said he wouldn't come back until he could be assured he would be treated like a husband—I don't know what he meant." (*This should have been followed up. Of course, she knew what he meant.*)

"It does seem terrible for this to happen when you have such a fine family. The boys probably won't understand, and they need both of you."

"Yes, but he never has anything to do with the boys except fuss at them and scream around. They have little to do with him any more. He never treats them like he should."

"Have the boys expressed this opinion?" (*Good question.*)

"Oh, they haven't said much about it, but I know how they feel."

One of the boys (the youngest one) being present, I turned to him and asked, "John, how do you feel about all this?"

"I don't care if he never comes back."

"Now, John, I bet you don't really mean that." (*Shame is not a desirable method in pastoral interviewing.*)

Mrs. Frey said, "Well, all the boys feel about that same way. I told him that he did the leaving and he could do the coming home. This is his home and his family; when he thinks he can come home and act as a father and husband should, he can come—but not until."

"How long has this been coming on, Mrs. Frey?"

"He has been complaining about me turning the boys against him and me not cooking for him; I haven't done the first, and I haven't felt like cooking most of the time for the past two months. For about two months now this has been coming."

"Well, of course, Mrs. Frey, we can't really settle anything until you are willing to get together and discuss your differences and then do something about them. When he calls again you tell him to call me. Will you be willing for me to bring him here where the three of us can go over this together?"

She agreed to this, and I left soon afterward. I knew that nothing could be accomplished by just hearing her side of it. I wanted to get his story, and then get them together and see what they would say. (*I disagree with this opinion. Often more can be accomplished with one than with both parties in marital counseling, especially at the outset. Otherwise the pastor may become just a referee in a "dog and cat" fight.*)

In the meantime I called on some of their intimate friends. The friends knew about the separation and freely discussed the affair. To my amazement, all of these friends, of both sexes, said that Mr. Frey should have left a long time ago or run her off instead. They all agreed that she had poisoned the minds of the boys against him so they would feel toward him as she did. She has a sister who runs her life and all the others who figure into the picture. This left me somewhat at a loss.

Before the husband called home again, he came to see me; in fact he came the very afternoon I had seen his wife. He told me that Mrs. Frey had not been friendly toward him and had turned the boys against him, and that she finally refused to prepare his meals or do anything for him. Then he left. He had slept in his car all three nights because he could not get a room in a hotel. He looked haggard and worn and tired. I explained to him that I had seen his wife and asked him if he

would go with me to see her. He agreed.

As soon as we entered the house, Mrs. Frey said, sarcastically, "Well, I see you have come crawling home again!"

He answered, disconsolately, "I don't know whether I am here to stay or not—that depends on you."

"Well, if you think you can run off like this without explaining anything about where you've been and then come home whenever you get ready, you're wrong. It depends on where you've been and what you have done whether we let you come home or not."

"This is my home, and I can come and go as I please. I have been sleeping in my car and eating in a cafe and working at my job—that's the whole story."

She said, "A likely story, I would say. You don't expect me to believe that, do you?"

"Frankly, I don't care what you believe about that. What I am interested in now is to know what the future holds for us."

"I suppose that you have gotten all your clothes dirty and have come home for me to wash them—well, you have another guess coming."

I sat there and listened, waiting for them to get their sarcastic remarks out of their systems and settle down. I saw that she would have to be handled pretty sternly, so I said:

"It seems to me you are getting nowhere acting like children this way. Mrs. Frey, you know as well as I do that Mr. Frey's story about where he has been is true. I believe him and so do you, so why pretend anything else. As for the insignificant clothes you mentioned, who does the washing around here? You do, and you will wash his clothes along with all the rest and you shouldn't pretend otherwise. You will have to settle down and talk sensibly. I think you have both acted foolishly and childishly and that when you agree to act like mature people you can work this out."

They were both listening and I went on to point out how they would have to be willing to make some readjustments and each co-operate in making a home for the boys. I mentioned her attitude toward him and how it had affected the boys and warned against it. They agreed. We had clear sailing from then on. They are doing nicely together now and have had no more trouble that I know of. I thought I knew the situation well enough to know that only stern talk would accomplish anything, and it worked in this instance.

Editor's Summary: The spanking the pastor gave this couple served to get him out of the situation, little more. Obviously they wanted to get back together, or they would not have been trying to so hard. So far as a scrap goes it looks like "a fall" for Mrs. Frey, although the pastor did tell her to do the washing.

This is not marital counseling, for it solves no problems. You will note that the pastor comes across the problem when he is checking up on those who have not been attending church. Any kind of calling will get us into problems. What we do with them is quite another thing.

A major point to remember about marital counseling is that little can be accomplished in one call or conference. This pastor believes the Freys have had no more trouble; at least he hasn't heard of any. But he hadn't heard of their other trouble. The pastor had no idea what their trouble was and seems to have made little effort to find out.

Before he agreed even to try to bring them together, he should have tried to find out something of their trouble and then have insisted that they agree to regular conversations with him for at least two months, once each week. He probably could not have gotten anywhere with the wife but he could have helped her husband.

"I sat there and listened, waiting for them to get their sarcastic remarks out of their systems and settle down. I saw that she would have to be handled pretty sternly. . . ."

Allies: Pastor and Psychiatrist

By RUSSELL L. DICKS

Noting the mutual misunderstanding and hostility that has existed between psychiatrists and pastors in the past, the author indicates the proper sphere of action of each, and states that they can complement one another rather than waste their energy in competition. This material is from the forthcoming revised edition of *Pastoral Work and Personal Counseling* (Macmillan Co.),

PSYCHIATRY is one of the newest specialties in the medical profession. While as a specialty it dates back a hundred years, its great advance was made between the two world wars, until now its pronouncements upon human behavior and its observations about human personality are listened to by leaders in every field of industry and in every profession.

"Psychiatry" comes from the Greek and means *mental healing;* psyche means soul, hence, *soul healing.* For thousands of years the treatment both of the body and of the soul were in the hands of the clergy. Gradually, with the development of medicine, first the treatment of the body and then the treatment of the mind were turned over to the doctor. Because the bodies of those who were seriously deranged mentally had to be cared for by the physician, he gradually came to take over the care of the mind also.

Originally the doctor was interested largely in the sickness or symptoms which the patient presented, not in the patient himself. Emil Kraepelin, often called the father of psychiatry, classified the symptoms into categories that are still in general use. As mental symptoms began to make sense to the observer and as treatment slowly emerged, the psychiatrist became more and more interested in the person until finally he came to claim, as he now does, that his field of study and treatment is *the total person.*

For centuries mental illness, like physical illness, was interpreted as punishment for wrongdoing, and the individual whose behavior was "peculiar" or "different" was thought to be demon-possessed. This interpretation of behavior held until almost the contemporary period, and even today great numbers of our laity believe that both physical and mental suffering are sent upon them as punishment. In 1810, one hundred and forty years ago, a group of Boston physicians decided to enlist public support for establishing a hospital, as there was none in New England at that time. In a letter signed by a clergyman and sent to selected Boston citizens, this revealing sentence appears, "We desire to found a hospital for the care of idiots and other patients." As a result the Massachusetts General Hospital was founded, of which the McLean Hospital, now in Waverly, Massachusetts, is for the care of the mentally ill. Much progress has been made since 1810 in understanding and treating those who were called "idiots" at that time.

Psychiatry now claims to treat *the total person;* actually this is a ridiculous claim because no one physician can know enough to treat the total person. In the book, *The Art of Ministering to the Sick,* Richard Cabot, M.D., wrote, "If you see a sign above a doctor's office which reads 'physician-surgeon,' look for another doctor, for no one can be smart enough to be both physician and surgeon." In actual practice the psychiatrist treats the soul and depends upon other medical specialists to diagnose and treat the major physical ills of his patients.

Clergymen watched the rise of psychiatry with mixed feelings as they saw more and more of their people turn to the psychiatrist for help upon the very problems which ministers had sought to interpret through the centuries. They did not become alarmed, however, so long as the psychiatrist dealt primarily with the seriously deranged, for while their forefathers in the faith had believed a psychotic person to be demon-possessed, modern man did not believe that demonology adequately explained either mental or physical illness. So it must have been with a sense of relief that the late medieval clergyman gave over the care of the mentally ill to the doctor. But clergymen became alarmed following the work of Sigmund Freud, who rejected both his parental religion and his father's domination as being one and the same, who through his brilliant observations moved to the study and interpretation of spiritual problems, and struck out at Judaism, Christianity, and other religions, both authoritarian and autocratic. (See Freud's *The Future of an Illusion,* Liveright Publishing Corp., 1928.)

Psychoanalysts have been the great observers and interpreters of personality and human behavior of our generation; 90 per cent of all psychiatric thinking and practice is psychoanalytic, even though there are only approximately four hundred recognized psychoanalysts in America, while there are four thousand psychiatrists. Many clinical psychiatrists claim that they reject psychoanalysis, yet they constantly use its insights and discoveries.

Many varied claims are made about psychoanalysis even by its

friends, while the attacks by its enemies are so impassioned and bigoted that they are not worthy of serious consideration. Some of its friends and followers claim that it is a technique for research and treatment and nothing more; that it is not a philosophy and that a psychoanalyst can be orthodox or liberal theologically, Jewish or Christian, Catholic or Protestant. Actually, followers of all these types of thinking, as well as those of no formal theology, are practicing-psychoanalysts. For others it is a complete philosophy, and they make little effort to interpret the meaning of life and the universe beyond that made by psychoanalysis.

The followers of Freud have been prolific teachers, writers, and propagandists; for they have believed their findings to be vitally important for their generation. They have gone forth, particularly through books, into the highways and byways, spreading the "good news." Some have been true to the "historic faith" and have sought faithfully to reproduce it; while others, like evangelists of other faiths, have paused to brood, to observe in their own right, and to make additions to the writings of the founder; some have even been so bold as to suggest that they have made corrections.

During this same period of historic conquest for the gospel of psychoanalysis, the Christian Church in its various branches was particularly sterile; its energy was consumed in hurrying in one direction and then another, through struggling to apply a horse-and-buggy theology to an airplane age. Slowly its influence slipped away. The care of souls—which is the Church's business—suffered; for it had lost its old authority and had failed to develop a new one.

Naturally the clergy was suspicious and defensive toward psychoanalysis and psychiatry as these moved forward to—by their own claim—"treat the total person," particularly when the psychiatrist considered the clergyman a hostile person rather than an ally. A movement or a nation is liable to feel that way when it invades the territory of another.

The clergyman said that psychiatry denied God; it did no such thing. The psychiatrist said that the clergyman denied science and the scientific method; he did no such thing. The clergyman said that the psychiatrist encouraged people to stay away from church and to deny the historic faith; he did no such thing, except in some instances where the church (in the person of the pastor) and the domination of the patient's parent or parents, was causing illness and blocking the forces of health. The psychiatrist claimed that the pastor was autocratic, dogmatic, and authoritarian; some were, but not all, by any means. The clergyman claimed that psychiatrists encouraged their patients in sexual promiscuity; a few may have done so, but more often the patient broke both with his church and with his psychiatrist when he indulged in such practices. The psychiatrist said that religion caused guilt feelings which resulted in mental illness because of its emphasis upon sin. It is the task of religion to describe life as it may best be lived and to hold up goals of purposefulness in living. Guilt feelings *do* result when individuals fall short of those goals. The capacity to feel guilty and to have a sense of failure is one of the things that distinguishes man from creatures of the field. The psychiatrist often seems not to have recognized this fact. Naturally religion leads to some guilt feelings; it is too strong a force not to do so. It may also lead to health.

So we see both psychiatry and the ministry at fault, misunderstanding and misinterpreting each other, while the real cause of the difficulty was that each threatened the other. At the same time the real concern of each was the care of persons or helping people. It is around this concern and across this bridge that psychiatry and the ministry meet—the youngest and oldest disciplines in the care of souls. There are courageous practitioners in both disciplines, fortunately, who are more concerned about the truth than they are about the weaknesses of the opposing tradition; about suffering people than they are about their own financial and professional gain. While there is more that we do not know than we do know about the mutual strengths and weaknesses of psychiatry and the ministry, and about their similarities and dissimilarities, we know enough to lead us to believe that the two should be allies and not enemies.

This is written for the clergyman, therefore I shall describe [in another article next month] how the psychiatrist can be of help to the minister rather than vice versa. As a matter of fact I know far more about this part of the subject than I do of the other, for I have sent more people to the psychiatrist than I have had sent to me by the psychiatrist. While some would say this is regrettable, the truth of the matter is that the psychiatrist has been far more helpful in pointing out how he works and how he gains his results than has the clergyman, and until the psychiatrist understands our role better than he does at present, we will not see the balancing of the reference ledger.

In this connection we must recognize that one of the difficulties of co-operation between the two professions, and one of the reasons that it is easier for the pastor to refer people to the psychiatrist than vice versa, is that the psychiatrist works upon a fee basis while the pastor does not. This is no easy problem and at present I do not see a solution to it. I have never charged a fee for counseling, whether a person was sent to me by a psychiatrist or not; but some of my clergy friends have. As a practical problem, so far as concerns the average clergyman who looks to the psychiatrist as one who can help him with his problems, this is not serious, for the psychiatrist does the work and charges the fee. The pastor does the referring and both he and his parishioner expect that a fee will be charged.

Postal Cards Aid in Pastoral Work

By WILLIAM C. DURRETT

Placing a definite responsibility upon church members to notify the pastor of persons needing pastoral attention makes his ministry more effective. Printed postal cards facilitate such co-operation between pastor and people. The author serves Andrew Chapel Methodist Church, Baltimore, Md.

IT WAS an inspiring service. The attendance was excellent, the choir sang well, and the pastor preached an exceptionally good sermon. After the service, the pastor stood at the main church door to greet the congregation. Little did he know, that morning, that he was in for a loud reprimand from one of the "saints" who had previously been ill and was not visited. As is usually the case, neither the complaining member nor any other member had notified him of the illness.

I am certain that everyone reading this article has had a similar experience, perhaps more than once. We have also received many members into our churches from other churches and have transferred some of our own members to other churches simply because of some insignificant, unknown "oversight."

About a year ago, four new families moved into one block in my community within a period of two weeks. Although we had eleven members of the church residing in the same block, not one had notified me about the new families. Such is not the case today, however. In several other instances many unchurched sick people whom I have visited on suggestion by others have united with our church.

Our answer to such problems was found in the use of a postal card, placing a definite responsibility upon every member and friend of the church to notify me in case of illness, and so forth. (See below.) In my own experience I have found that many timid people will hesitate to call about illnesses or other emergencies, but will use the card.

For those interested in using a similar card, a suggested method of distribution is as follows:

1. Mail two cards, together with a short letter of explanation, to every member, friend, and prospective member of your church.

2. Give a card to each visitor whom you greet at the church services. This makes a good first impression and will show your willingness to serve them.

3. They might also be used as profitable calling cards. In some instances when no one is at home, the card will be returned stating the individual's regret at being out when you called and suggesting a time when they could be found at home.

4. Distribute the cards to all new members and newly-weds.

5. Keep additional cards in hymn, card, or literature racks where they can be procured easily.

From time to time insert bulletin notices relative to the use of the card. Especially urge the people to inform you of illnesses and of new persons moving into the community.

If you desire to use a card whereby you promise to pay the return postage, it is necessary to obtain a First Class Permit number. This may be obtained without charge simply by making application to any main post office. The postage to be paid on each card is two cents. If you desire to save money on printing, however, have only one side of the card printed and hand-stamp your name and address on the other side. In this case, of course, the person addressing the card would pay the regular one-cent postage as on any other postal card.

You might also include other items under "That We May Serve You": "Desire Holy Communion," "Desire to have child baptized," "Have moved to address below," or any other information desired to fit your need.

Placing a definite responsibility upon church members and friends to co-operate with you in this respect will make your pastoral work more fruitful, because you will be putting your efforts where they are most needed.

My experiences with these cards have been richly rewarding. I am firmly convinced that if we want our churches to go ahead we must put more time into pastoral work. If we limit our pastoral work merely to social calling, however, God forgive us! Why not use every possible method whereby our co-operation will be complete and our church and pastoral work efficient?

THAT WE MAY SERVE YOU

Please check, sign, and deposit in mail box. No postage stamp is required.

☐ Illness in my home.
☐ Would like pastor to call.
☐ Desire Personal Conference.
☐ Desire to Unite with the Church.
☐ Please send literature about The Methodist Church.
☐ Offering envelopes desired.

HELP US TO SERVE OTHERS

Please visit:

Name _____

Address _____

for the following reason:

☐ Illness at home.
☐ Ill at ..... Hospital.
☐ May become interested in the Church.
☐ Believe they would like pastor to call.
☐ Have moved into Community.

Remarks _____

Your name _____

Address _____

In addition to the public services of the Church, it is our desire to render every possible service of comfort and good cheer, of counsel and helpfulness to every one who will accept such service regardless of Church denomination. Make the best use of our office that you possibly can—so shall our cooperation be complete and our Church be in every sense Christ's Church.

"A.A." Bears Good News

By CHARLES S. FORESTER

The plea for help of an alcoholic parishioner caused the pastor of First Methodist Church, LaGrange, Ga., to investigate the program of Alcoholics Anonymous and then to help organize a local group in his community. This article—telling how—is written with the approval of charter members.

"I AM an alcoholic." These were the words that fell from the lips of one of my parishioners as I sat across the desk from him in his office. Without lifting his head or raising his eyes from the piece of paper that he was scribbling upon, he continued, "I am a sick man. Alcoholism is a disease, and I want to get well." Alcoholism had been a problem that I had had to face as a pastor almost from the first of my active ministry. I felt that the answer to the problem was that of fundamental personality change. I felt that God alone could alter the alcoholic personality, and I knew from past experience with alcoholics that I did not have the proper technique to get the message across.

While I was musing as to what to say, my friend continued: "I have attended several meetings of the Alcoholics Anonymous group in Atlanta. Their program is the only thing that has ever done me any good. If I am going to stay sober I feel that I must attend A. A. meetings. Since we are seventy miles from Atlanta, I cannot possibly go there once a week. Would you attend a meeting with me, study the plan of organization, and help me to organize a group here? We have plenty of prospects!"

I had read much about the work of Alcoholics Anonymous. I had heard that their percentage of successful cases was unusually high. I knew that their slogan was, "But for the grace of God." That knowledge was enough for me. I was eager to get started. Then my friend announced, "I'll ask Mr. [Blank] to go with us." My heart sank. I knew his friend, at least by reputation. I knew that he was a hard drinker. I felt that my parishioner was interested in being helped, but I wasn't so sure that his friend was of like mind. Without baring my skepticism about the "friend," I agreed to go with them to Atlanta to attend a group meeting.

The day for our trip arrived. We went in my car, since I felt that it would be safer for me to do the driving. As we rode together we talked. Our conversations were mostly about drinking and drunkenness. I talked very little but listened intently. Quite unconsciously in their conversations they betrayed the fact that they were afraid to go by a liquor store. I began to wonder, quite frankly, if I had made a wise decision in consenting to go with these two men to the meeting. I felt personally responsible for their safe and sober return home.

We arrived a few minutes before the meeting opened. The people were unusually cheerful and cordial. They appeared as though they had made a new and great discovery and that they wanted to share it with others. In the finest sense of the word they appeared to be evangelists, "bearers of good news." Suddenly the door opened and a fourth man from LaGrange entered. I was the first person whom he saw.

"Preacher, what are you doing here?" he asked.

"I am here with two others from LaGrange," I said. "We are planning to organize a group at home."

I shall never forget his words that followed: "I have been walking the streets of LaGrange for two weeks praying for this to happen. I have talked to others about helping me to organize a group, but I met with diappointment on every hand. Your plan is an answer to prayer."

After the program he related the above incident to the group at large. At the conclusion of the meeting (they always close with the Lord's prayer), I asked the secretary of the Atlanta group what she thought about my friend's statement that our coming together was an answer to prayer. Without pausing a second she replied, "We alcoholics are always having our prayers answered."

Before we left Atlanta the four of us agreed that we would meet the next week, even though it was Christmas week and a busy one. But where should we meet? Someone suggested the church office, and the others agreed. At our first meeting we read the "Twelve Steps" and discussed them. Then the question arose as to how we might let the citizens of our town know that we had an A. A. group and what purpose it would serve. Our discussion led us to four conclusions: to have an open meeting with some prominent members from the Atlanta group to speak; to issue written invitations to the mayor, the judge, and prominent business and professional men and women who might be interested in the movement from a civic and social point of view; to inform the public through newspaper articles and editorials about alcoholism as a disease, and how Alcoholics Anonymous attempts to aid persons in overcoming alcoholism; and to invite the general public to the open meeeting.

As our group increased in number, it was suggested that we rent a room for our weekly closed meetings. This

was done. Inquiries began coming from alcoholics and members of the families of alcoholics. Our members became news bearers for A. A. and gave personal witness by their sobriety. Literature about alcoholism and A. A. was given to those persons who were eager to learn about the disease and the A. A. movement.[1] From time to time the local newspaper published articles about the work of A. A. generally. The local A. A. group broadcast a series of programs over our local radio station. Some of our men began seeking out alcoholics in the local jail in an effort to help them. The judge co-operated as fully as possible with this work. Miracles began to happen. Personalities began to change. Broken family ties were reunited. Alcoholics Anonymous was making a distinct contribution to family and community life.

The LaGrange Alcoholics Group was organized two years ago last December. From a nucleus of three alcoholics, the group has grown to sixteen in membership. This one group has been responsible for organizing A. A. groups in Columbus, Georgia; Opelika, Alabama; and Lanett, Alabama.

The Alcoholics Anonymous group in LaGrange has become a vital social agency in the community. Doctors recommended their alcoholic patients to A. A. Lawyers have referred clients to the group for help with the problem of alcoholism. There has been some adverse criticism offered by persons who do not know what A. A. is or what it attempts to do. The ministry and laity alike should become better informed about Alcoholics Anonymous and about the service which this unique organization is rendering.

[1] For a brief bibliography for both counselors and alcoholics, see the list appended to the article "Counseling the Alcoholic," by Charles S. Forester, THE PASTOR, May, p. 22. Ed.

New Books on Behavior Problems

Reviewed by LOUIS deBOER

Education Secretary of the Illinois Society for Mental Hygiene, Chicago, Ill.

THE subject of youth seems to be inexhaustible. An untold number of books have been written and more are being produced each day dealing with some subject of interest to youth or about them. The flood of literature on the subject reflects the intricacy of human development. The development of new insights into the nature and meaning of adolescence and adolescent behavior is perhaps the least of the reasons for the accumulation of literature. Changing cultural standards and patterns perhaps account largely for the rehashing of age-old problems.

So Youth May Know, by Ray E. Dickerson, is a good example of this kind of writing. It is a revision of an earlier book by the same title. Now, there is nothing significantly new in the field of sex, of interest to young people, that has not been known long since. The only justification for a new edition would be the opportunity afforded by our changing attitudes to include more thorough-going discussion of subject matter formerly taboo, and the use of language formerly unacceptable. The author is quite frank in his discussions of the structure and functions of sex organs as well as sex practices. Going beyond the process of sex, such matters as petting, courtship, and marriage are taken up. The appendix has sections on venereal disease, masturbation, prostitution, and the sexual mechanisms.

In essence the book is a preachment to youth with sex as the point of departure and the main subject matter. There is great emphasis throughout on the maintenance of traditional standards regarding sex behavior, fortified by warnings, cautions, and prohibitions.

Better Ways of Growing Up is a discussion of a broad range of experience through which all young people pass. Sex is discussed, but rather incidentally and casually within the framework of the process of developing emotional maturity. The book is intended for reading by normal young people and is designed to help them understand the various aspects of their development and how to handle them. Every new generation of adolescents faces the necessity of making adjustments to themselves and to others, of learning how to get along with others smoothly without sacrificing their individuality or their friends, of learning to handle the transition from dependence to independence, and myriads of other matters which frequently rank as problems. Most young people manage to muddle through with minimum damage, although less efficiently because they were unenlightened. For this group Crawford and Woodward have provided an excellent guide.

Emphasis is placed upon helping the adolescent open his eyes to see himself as a person in relation to others and in relation to God. In a sense this book, too, may be thought of as a preachment. However, the indoctrination is set in a framework which tends to make it more significant to the young reader. The generalizations about conduct and the value concepts appear to the reader to arise from an inherent authority rather than the authority of an older person who urges youth to "believe because I tell you to." The fact that the authors fall short of this standard at times and do make statements in *ipse dixit* fashion does not mean they have not tried. The book covers the gamut of vital concerns to youth—belief, popularity, efficient study methods, marriage. The sections on the emotional problems characteristic of adolescence reflect sound theory. The quiz device (self-rating scales) is used extensively.

The objectives the authors set up for the rearing of children is a guide

to the purpose of the entire book: "We must rear a generation of children who will grow to manhood and womanhood free of stupid ideas and attitudes, free of arrogance and superstition, full of understanding and righteous application of the principles of good human relations to all of living. Then our love of liberty shall blossom in real brotherhood across our land and spread around the world."

The importance of rearing a generation of children in that way is attested, partially, by the much discussed phenomenon of juvenile delinquency. Juvenile delinquency is only one symptom of a disordered society. Mental illness (broadly conceived), group tensions, and war itself are others. Fundamentally, all these stem from the root of general maladjustment.

For this reason, perhaps, Ralph S. Banay decided to entitle his new book on delinquency *Youth in Despair*. Thinking of delinquents as young people in despair, he places them in a different, more constructive light. A person in despair is not a wilful, vicious antagonist. If there is despair, there is hope. This is paradoxical but true. A person in despair presumably welcomes relief. Desire for relief is the basis of change. Without it there is no hope. Theology recognized this from time immemorial when it posited "conviction of sin" as basic to conversion. More recently, psychiatry has insisted that treatment cannot be successful unless the patient wants to be helped.

It would indeed be a boon if all delinquents were in despair. Unfortunately this is not the case, to the consequent despair and frustration of those responsible for their care. Although many delinquents are unhappy and offer hope of reformation, many are not, and these feel no compulsion to change. Nevertheless, they are all human beings and have become what they are through the operation of the laws of cause and effect. Our inability to make them over offers a challenge to improve our insight and skills through further research, and to secure a wider application of knowledge and skills already in our possession.

Dr. Banay's book is one of the best brief statements on the subject of delinquency known to this reviewer. Written by a psychiatrist, the book offers an interpretation of the environmental factors in delinquency: war, poverty, the home, the school, etc., that is unique. An attempt is made to understand the mechanisms through which these factors operate to influence behavior. The delinquent personality is described and analyzed.

The dynamics of personality development and adjustment advanced is sound, though sometimes presented in a pat, dogmatic way. The treatment of the delinquent in and out of institutions is covered, as well as various aspects of prevention. Throughout, the emphasis is upon viewing the delinquent as a study in adjustment. To those who desire a nodding acquaintance with the field, as well as to experienced workers, this book will prove valuable.

Ministers deal with individuals as such, but they also deal with individuals in groups. Interpersonal relationships in groups pose distinct problems which have undergone little study until recent years. It is becoming increasingly clear that few people know why people behave differently in groups than when alone, in what way group experiences contribute to personal growth, and how groups can be successfully and constructively handled. Considerable attention has been given to the subject recently, and great strides are being made in throwing light upon this hitherto unexplored area.

Decade of Group Work is a symposium by an imposing group of experts, in which the past and present in group work are evaluated and future trends are charted. The book was produced to celebrate the completion of the first ten years of life of the American Association of Group Workers. Group work in such diversified settings as camping, religious and workers' education, is discussed by specialists. Attention is also given to the philosophic and scientific foundations of group work.

This book deserves careful study by all those who are responsible for dealing with groups, so that they may be more intelligent in understanding the problems they meet, and that they may see their role in broad perspective. This is definitely not a "how to do it" book. Such books are valuable, but a general discussion such as this one offers is perhaps even more significant.

SO YOUTH MAY KNOW, *by Ray E. Dickerson. Association Press, 259 pp., $2.50.*

BETTER WAYS OF GROWING UP, *by John E. Crawford and Luther Woodward. Muhlenberg Press, 442 pp., $3.*

YOUTH IN DESPAIR, *by Ralph S. Banay. Coward-McCann, Inc., 220 pp., $3.50.*

DECADE OF GROUP WORK, *Charles E. Hendry, ed., Association Press, 189 pp., $2.75.*

Question of the Month

QUESTION: *There is a man aged 65 in my parish who has been a faithful attendant upon the services of the church, who has lived a respectable life, and who has been held in high esteem in our community. Less than one year ago, his wife died. During the last three months, gradually he has become obsessed with sex thoughts. At times he shows evidence of partial mental derangement. I have not dealt with such a case as this before and do not know how to proceed in an acceptable and adequate way. Can you offer suggestions as to where I might turn for aid in helping him?*

ANSWER: Your parishioner is sick emotionally. I would suspect that he is depressed, weeps freely, talks about his wife and her death, and that life is meaningless for him. He needs to be placed under the care of a psychiatrist where he can be treated with shock. The patient with this kind of problem responds excellently to electrical shock treatments. The fact that his mind has turned increasingly to sex is, for the most part, unimportant, except that his friends and relatives are probably shocked at these symptoms of his emotional sickness.—**R.L.D.**

The Fountain

INTELLECTUAL'S DILEMMA

We can safely say that the most far-reaching crisis confronting [intellectuals] today springs from their indecision and ignorance regarding religion. We are beginning to realize that there is something fundamentally dangerous rather than merely naive about a man who, while an expert in economics, let us say, muddles along with no religion or with scant regard for it, or with a ten-year-old conception of it. Yet that is precisely the situation in which our intellectuals find themselves today.

—Harold A. Bosley, in *Main Issues Confronting Christendom* (Harper & Bros.)

RETROSPECT

The General Conference of The Methodist Church in 1948 did not match its hour in human history.

—Clarence F. Avey, in *Zions Herald*

ON BEING SUCCESSFUL

The successful man has a hard time in not believing that his success is a well-earned reward for his virtue. He knows that he has worked long and hard. The pressure of his obligations has made it impossible for him to do much carousing, even if he were so inclined. He notes also that failure often is due to laziness. He cannot see why any man willing to live industriously, as he has done, cannot achieve the wealth and the success he has achieved.

—Gerald Kennedy, in *Have This in Mind* (Harper & Bros.)

NO ISOLATION

. . . Anything that happens to anyone, anywhere, anytime, happens also to you. Whatever we do, whatever we think, is a part of the ocean of experience. "Ye are not your own, ye were bought with a price."

Consider this as it applies to such common things as headlines in the newspapers: F.B.I. Fears Juvenile Crime Wave. Steel Strikes in January. General Motors Conference Breaks Down. Inflation Peril Seen in Buying Spree. Hunger Stalks Europe. New D. P. Problem in Poland. What a mess! And we are involved in each bit of it by what we did or did not do.

—Allan Knight Chalmers, in *High Wind at Noon* (Charles Scribner's Sons)

THE "HAVING-PRIDE"

In holy things may be unholy greed.
Thou giv'st a glimpse of many a lovely thing
Not to be stored for use in any mind,
But only for the present spiritual need.
The holiest bread, if hoarded, soon will breed
The mammon-moth, the having-pride. . . .

—From *George Macdonald, an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

RELIGIOUS ILLITERATES

Protestants, during the first seventy-five years of the last century, could rest with public schools the responsibility for instruction in religion because of the homogeneous character of communities. But as public education became secularized and moved away from the organized efforts to teach religion, the Protestant Church failed to show sufficient resourcefulness to meet the continued demand for religious instruction. The decrease of religious instruction in our national life during the past thirty years makes spiritual illiteracy widely prevalent on all social levels and not merely confined to the uncultured or uncouth portion of society. This is reflected in the students who come to our colleges. The predicament of Dr. Bernard I. Bell at Columbia University can be duplicated in practically every institution of higher learning across the nation. He was asked to teach a course in religion that aimed to help incoming freshmen correlate their knowledge of religion with the study of natural and social sciences. He found that most of the freshmen who registered for the course were without previous religious training. They had been trained in the sciences, mathematics, languages, and so forth, but not in religion.

—John O. Gross, in *Education for Life* (Abingdon-Cokesbury Press)

MEANING IN MYTH

Hamlet is true or false without the slightest reference to the question whether there was a Prince of Denmark by that name. Or, to take a much better illustration for our purposes, one may accept as true the story of man's creation and fall, as found in Gen. 1-3, without supposing for a moment that those chapters give us an accurate account of an actual happening. Indeed, it might plausibly be argued that the essential and universal meaning of this ancient story can be grasped most profoundly only when the story is set free from any connection with an actual occurrence in time and space. I have no interest in making such an argument, but I would insist that those who believe the story happened and those who believe it did not—or, at any rate, do not believe it did—should both recognize that their beliefs at this particular point are largely irrelevant. A story is a story. You do not believe it by believing it happened, and you do not deny it by denying that it happened. The important question about the story of man's creation and fall is whether we believe what it is trying to say about God and man and human history. To believe, or deny, a story is to believe, or deny its meaning.

—John Knox, *On The Meaning of Christ* (Charles Scribner's Sons)

NO EASY CONSCIENCE

Those of us who are not pacifists and perfectionists have long since learned the necessity and the responsibility of defending tolerably decent civilizations against worse alternatives. We must do that now. But if the Christian faith has any word to speak to the nation in such a dread time as this, it must certainly contain these warnings drawn from the Gospel, reminding us that we face not merely a Russian or communist peril but the threat of a divine judgment. We are drifting toward a possible calamity in which

even the most self-righteous assurance of the justice of our cause will give us no easy conscience.

—Reinhold Niebuhr, in *Christianity and Crisis*

PREACH JUSTICE

Law and justice belong together. Our generation has witnessed the most disastrous breakdown of justice. We know now better than ever that justice is the foundation of all human relationship. Certainly the Church has various duties to perform in relation to Society. But her primary duty must be to strengthen the sense of true justice, according to the will of God as expressed in the law of the Creator.

—Gustaf Aulén, in *Church, Law and Society* (Charles Scribner's Sons)

LABOR: THE CHURCH'S CONCERN

The Church . . . calls for the rebasing and the remotivating of the work life to the end that genius may have full opportunity for expression and men, in the co-operation of full employment, may make the earth productive. The conflict that inevitably flows from the unrestricted play of self-interest must be eliminated. The labor movements of the world have become increasingly powerful. In some sections of the labor movement the capitalistic system is accepted as basic. In others there is the demand for socialism. In still others communism is declared to be the answer. Methods of change run the gamut from peaceful persuasion in the exercise of political democracy to the methods of revolutionary violence. In all these manifestations the Church is gravely concerned, because its demand for the Kingdom involves the establishment of justice and brotherhood. These ideals do not become meaningful until they come alive in practice.

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury Press)

NOT BY BREAD ALONE . . .

Science can do wonders, but it cannot do what is required now. If we are interested in noting the limits of science, we can see a revealing example in the problem of feeding our former enemies. *If* we decide to feed them, science can be of enormous assistance. It can, among other things, provide us with hybrid seed corn and with synthetic food or drugs. But it is not by reference to science that we decide *whether* we are to feed our former enemies. That is a question of quite another kind. . . .

—Elton Trueblood, in *Alternative to Futility* (Harper & Bros.)

LAW AND THE MIRACULOUS

. . . Nothing can seem extraordinary until you have discovered what is ordinary. Belief in miracles, far from depending on an ignorance of the laws of nature, is only possible in so far as those laws are known. We have already seen that if you begin by ruling out the supernatural you will perceive no miracles. We must now add that you will equally perceive no miracles until you believe that nature works according to regular laws. If you have not yet noticed that the sun always rises in the East you will see nothing miraculous about his rising one morning in the West.

—C. S. Lewis, in *Miracles: A Preliminary Study* (Macmillan Co.)

BRAVE NEW WORLD?

When I compare the aftermaths of the two wars, I see a number of obvious resemblances, but one outstanding difference. Last time, we believed that the War of 1914-1918 had been a terrible but nevertheless non-significant interruption in the course of reasonable civilized historical progress. We thought of it as an accident like a railway collision or an earthquake; and we imagined that, as soon as we had buried the dead and cleared up the wreckage, we could go back to living the comfortable uneventful life which, at that time, had come to be taken for granted, as though it were the birthright of man, by that small and exceptionally privileged fraction of the living generation of mankind that was represented by people of the middle class in the democratic industrial Western countries. This time, by contrast, we are well aware that the end of hostilities is not the end of the story.

—Arnold J. Toynbee, in *Civilization on Trial* (Oxford University Press)

STRENGTH IN UNITY

Protestantism certainly needs to be strengthened. It has a great work to do in the areas of social justice, religious liberty, Christian education, world missions, and evangelism. It has a pagan world to confront and to win for Christ. In this struggle, it needs the full, united support of all the various denominations. Instead of fighting one another, as so often is the case, they must from now on unite to form a united front against a united enemy. They must consider anew the contribution they have to make to a needy world, heading in the direction of moral, spiritual, and physical ruin. The Christian thing for them to do would be to throw their resources into a united world program. In this way, working as a team, they can accomplish together what it would never be possible for them to achieve separately.

—Stanley I. Stuber, in *How We Got Our Denominations* (Association Press)

POINT OF VIEW

Before St. Thomas became a philosopher of religion he had a religion to philosophize about. He followed the techniques of the Faith as a child follows them, and he assumed as a matter of course that these techniques were being followed by those for whom he wrote. There are few things less worth consideration than Scholasticism minus Christianity. So it is also with what has been taught by any of the great theologians and apologists from St. Paul to St. Augustine and on down to moderns like Baillie and Soloviev and William Temple and A. E. Taylor. First they were Christians, then they were Christian thinkers whose thinking is conditioned by the fact that they were Christians. Apart from their basic religion, its convictions and practices, what they wrote is not to be understood.

—Bernard Iddings Bell, in *A Man Can Live* (Harper & Bros.)

Land and People: New Rural Books

Reviewed by ROGER ORTMAYER

LOUIS BROMFIELD is an evangelist, a bringer of good tidings concerning this created earth. There is another Bromfield—someone has dubbed him the "poor man's Somerset Maugham"—as seen in his cheap and inconsequential recent novel, *Colorado*. But that shoddy alter ego is being sloughed off as the apostle of conservation takes over. Perhaps the "other man" has even been a good thing, for Bromfield is a "slick" writer. He can write with ease and clarity, and make aspects of the development of successful farm fish-ponds more fascinating that the piratical adventures on the high seas of Sabatini. If that other self made possible his delightful writing, I am ready to forgive him.

When I first read *Pleasant Valley* [reviewed in THE PASTOR, Nov., 1946, p. 46], shortly after its publication a few years ago, I sat down to my typewriter and wrote Mr. Bromfield a letter, thanking him for the volume. I expressed my feeling that it was a fine religious book and asked if he intended it to be such. He kindly replied and said, yes, he did think of it as a religious book—on the most solid of foundations.

In *Malabar Farm*, Bromfield has written the second volume of his experiences and experiments on his Ohio farm. The profound religious sense is still there: it is found in the story of successful completion of old experiments in land and animals, of others still in process, of new insights and directions taken. Most of them are simply tales of man co-operating with the creative process. It is the timeless and recurring motif of birth, life, death, decay, new birth. The good farmer, says Bromfield, is a devoutly religious man, with faith in the Great Plan with which he must live daily, himself a part of it.

Malabar Farm even has something to say about institutionalized religion, as carried on by the rural church. That church "may be an instrument of great good in a rural community or it may be a dead thing, or it may be merely a force to promote ignorance, bigotry, and evil. . . . Too many of our rural churches serve more as social meeting places than as houses in which to worship God. Too many of them have little or no relation to the daily lives of the people in the neighborhood. A rural pastor has in his grasp potentialities for immense good if he chooses to use them."

Malabar Farm has much to say to all that love the good earth. About one-third of the volume is in the form of a journal of daily experiences and impressions. Other chapters are on farm ponds (a most excellent essay); grass, the great healer; Malthus; gardening; the organic-chemical fertilizer feud (this warfare has long given sparkle to a journal which Bromfield helps to sponsor: *The Land*); and human interest tales.

Kate Lord's illustrations add much to the attractiveness of the book. All those who purchased a copy of *Pleasant Valley* will want this volume also.

PERHAPS such conservationists as Bromfield would never have seen the light if Gifford Pinchot and other like-minded pioneers had not battled for the cause.

Pinchot completed his autobiography of the years 1889-1912 before his death, in 1946. It is entitled *Breaking New Ground*. It is his story of the attempt of this country to become a democracy, to fight off the devastation of predatory business practices, to put the public good before greedy exploitation. It is the record of decent and good public servants to preserve our common heritage. God grant that we might have more "bureaucrats" of the mold of Pinchot!

The West has traditionally been the "plundered province." In what Bernard DeVoto has described as the policy of liquidation, its timber has been cut, its grass cropped, its mineral wealth despoiled; and all the while its citizens have been fooled into thinking that they are the most wondrously free and independent of creatures—although actually they have been bond servants to Wall Street. That we possess such things as national forests to slow up the plundering, and public domain administered for the general welfare, is due to the fact that some men gave everything they had to bring democratic principles into the handling of natural resources. Gifford Pinchot was instrumental in that fight.

Today, "conservation" is a household word. When Pinchot started the fight in 1890, it made him about as socially acceptable as a Communist at a Republican convention. It took a vigorous faith and a fighting spirit to try to dam up the rivers of destruction. But he, and the little group of men gathered around him in the infant Forestry Service during the administration of Teddy Roosevelt, made this land conscious of the rights of the public domain. He tells, in the latter part of the book, the story of the famous Pinchot-Ballinger controversy. Officially, the administration-dominated Congressional committee whitewashed the Republican machine: ". . . it might be said that Taft and Ballinger won, because the majority of the Committee went their way. Actually, the people of the United States were so wholeheartedly against them that Ballinger resigned from his office less than a year after his exoneration, and Taft lost his re-election as President. And that was that."

This book, by no means a literary masterpiece, but a profoundly moving sketch of the conservation fight, should make those of us alive today very humble. We are the heirs of a sturdy tradition of struggle against exploitation of the land. We shall be apostate indeed, if we fail the memory of men like Pinchot in maintaining the public good.

EDWARD TOWNSEND BOOTH long has been interested in the relationship between the soil and greatness in persons. A couple of years ago I reviewed his book, *God*

Made the Country [THE PASTOR, April, 1946, p. 46], which was composed of studies of some of the greatest writers of Western civilization and the debt they owed to the soil that nurtured them. Now, in *Country Life in America*, he has turned his attention to ten presidents of the United States. As a biographer, Mr. Booth is not always objective. He has a thesis (and his "lives" fulfil its premise) that farm life and a sound classical education are two ingredients necessary to the best kind of life. The ten presidents he chooses are the proof of his thesis, and pretty good proof too; although "that caricature of a Vermont farmer" (Booth's phrase), Calvin Coolidge, never struck me personally as one of our really great men. But most of the others *are* great: Abraham Lincoln, Theodore Roosevelt, James Buchanan, William Henry Harrison, Martin VanBuren, Andrew Jackson, Thomas Jefferson, John Adams, and George Washington.

It is interesting to note that the only great city-born president, Theodore Roosevelt, became the most active propagandist for the country and farm people in American history. It was he, at Gifford Pinchot's suggestion, who appointed the Country Life Commission, from which dates modern America's intense interest in the welfare of the people on the land. The hordes of guests that swarm upon Malabar Farm remind one of the hosts of invited and uninvited guests that beset Washington and Jefferson. Harrison, the really authentic land owner, makes a fascinating portrait; and squire Martin VanBuren, from cabbages to White House, is a too-neglected American.

Booth has a liking for aristocracy. You sense it in these classic biographies. It is an aristocracy of poise, of sense and sensibility, of responsible works. He likes, above all, the country gentleman who uses his gifts and his energies for the betterment of the race and the land. His style, casual, but polished even to the point of sophistry, is nevertheless rigorous and informative. In the midst of all the hard-boiled writing of the day, and the debunkers, *Country Life in America* is engaging and informative reading.

"THE COUNTRY is the place for children," Theodore Roosevelt said in his autobiography. Many of us with young children agree: "Oh, if only we could get away from these pavements and blaring cars, we who are 'the safe and insane' that Philip Wylie has written about." Some make the break; they get out of the city and on the farm. Too many others do not have the courage to follow their desires.

Two persons who had that courage and found their adventure rewarded ten times over are Herbert and Katherine Jacobs. *We Chose the Country* is the record of a Wisconsin newspaper man (Herbert) and his family who were restless in the city of Madison and finally got out of it. In a "seething ferment of country love," and in reaction against trying constantly to think up harmless play to keep their city-bred youngsters out of danger, the Jacobs family took to the country. And if we can believe this record, they are there to stay.

They left a home of distinction in the city—a Frank Lloyd Wright house—and moved into a creaking and leaky farmhouse. But they still would not go back, though it now seems that soon they will be living in another Wright house on their own acres in the country.

This flight from the city to a few acres and a country home is a phenomenon of our day. There is a great deal to commend it. Full time farmers may scoff, and the city slickers may be puzzled, but those that do it, for the most part, find immense emotional as well as physical satisfaction. In the growing literature of part-time farming, *We Chose the Country* finds a permanent place. Well written, with a kind of tongue-in-the-cheek twist, it exhibits an entertaining style.

THE University of Oklahoma Press has long been noted for printing solid books of general interest. It was the first of the university presses to publish a book, for instance, that was accepted for book club distribution. It has done one of the best jobs, if not the very best, of producing first rate books on land problems and difficult situations in rural living. Many will remember Edward Faulkner's *Plowman's Folly* (1943) and the volume edited by Elmer Peterson, *Cities are Abnormal* (1946), both published by that press.

Thirteen years ago that press distributed *Deserts on the March*, by Paul Sears of Oberlin College. Now the book has been revised. Anyone concerned about the future of mankind ought to get a copy, or re-read his old one if he already owns the book. As Bromfield remarks in his introduction, "this book is one of the important contributions to the life and economy of this nation."

Paul Sears is an ecologist—that is, one who now is out from under a single scientific specialty and sees the total relationship of environment and life. The short, terse, incisive chapters of this volume pound home the sin of *waste*, of the pressing need to *conserve*, and then to go on and conserve some more with even better practices. He insists that all conservation agencies must work together, that game conservation cannot succeed without proper land use. For example, it is senseless to stock streams with fish and allow industrial pollution and soil erosion to continue making life impossible for the fish thus planted. It is the moral problem of conservation in which he is mainly interested, the matter of right choices. This is of the essence of religion, also.

ANOTHER disturbing plea for conservation that rests its case ultimately in the field of moral choice is Fairfield Osborn's *Our Plundered Planet*. Through our blind greed we are riding, in spite of helpful conservation efforts, the downward spiral which has brought most of the great civilizations before us into eclipse and oblivion.

Osborn, in a provocative chapter, points out that man is the new geological force. It formerly took millennia to change the face of nature in a manner which man now accomplishes in days. The books need to be balanced, but can they be? Conservationists sound like a page out of Malthus (did I hear, sometime, that he has been wholly discredited?): pyramiding population, depleted land resources—there is only one result, death. Science flatters us into thinking that little shots of potassium and nitrogen will do the job of safeguarding the future. But that is only flattery: only as we understand the interrelated-

ness of life can we know what to do. Along with that understanding goes moral choice. We must be motivated to do that which is right in order that man may live. In this, many of the shibblocths of free enterprise are seen to be but excuses for exploitation with no thought for tomorrow. But tomorrow comes; what then?

It is even more important that urban pastors and people read such books as *Our Plundered Planet* than that rural inhabitants read them. Our nation now is largely urban. City people must be made aware of their inevitable fate in the light of present practices, and of their responsibility in helping to avert a dismal end. Conservation is not the farmer's job alone—it is a total responsibility and a total task.

I DID not encounter much of interest in the line of rural fiction for this summary. One "wholesome" little novel showed up: *Call of the Land,* by Harold Sherman. It is juvenile reading, a story about how a city delinquent was reformed by 4-H Club activities in an Arkansas community. Everything about it is wondrously pat: I never saw a 4-H Club like this one, with the president a veteran and winner of the Congressional Medal of Honor; and the main concern of the members, apart from the eleven thousand dollar steer raised by the Chicago boy, being the marriages of club members! But I suppose that the book will not hurt anyone, and some folks might even find it interesting.

The Christian Education Press has published another volume in their country church series: *Good Times in the Rural Church,* by Edward L. Schlingman. As the title implies, it is a book on rural recreation. Included is a brief discussion of the resources to be found in rural areas; the need for recreational organization; some proposals for a year-round scheme of activity; the role of the leader; some game plans we have been made familiar with through the books of such pioneers as Rohrbaugh and Harbin; and an extensive bibliography. Recreation is a most important aspect of the country preacher's job; this book should help the novice at least get started in meeting his responsibilities.

MALABAR FARM, by Louis Bromfield. Harper and Bros., 405 pp., $3.75.

BREAKING NEW GROUND, by Gifford Pinchot. Harcourt, Brace & Co., 522 pp., $5.

COUNTRY LIFE IN AMERICA, by Edward Townsend Booth. Alfred A. Knopf, 264 pp., $3.75.

WE CHOSE THE COUNTRY, by Herbert Jacobs. Harper & Bros., 306 pp., $3.

DESERTS ON THE MARCH, by Paul B. Sears. University of Oklahoma Press, 178 pp., $2.75.

OUR PLUNDERED PLANET, by Fairfield Osborn. Little, Brown & Co., 217 pp., $2.50.

CALL OF THE LAND, by Harold M. Sherman. M. A. Donohue & Co., 276 pp., $2.50.

GOOD TIMES IN THE RURAL CHURCH, by Edward L. Schlingman. Christian Education Press. 79 pp., $1.25.

REVIEWS

Response to Revelation

THE RELIGION OF MATURITY, *by John Wick Bowman. Abingdon-Cokesbury Press, 336 pp., $3.*

Without assuming the role of prophet, one may safely predict that this book will be one of the most discussed works in the field of New Testament scholarship in recent years. The reason is fourfold; it comes to grips with the leading issues in New Testament study; it organizes its materials in a fresh and stimulating way; it challenges several widely current viewpoints; and it touches the springs of spiritual response in the reader by a manifest tone of vitality and religious authenticity which is at once disturbing and heartening. Scholars will differ with some of its conclusions; religionists of all types who are lacking in self criticism will denounce its thrusts at their partial and warped judgments; the secular mind, if it should give the book any notice, will find it speaking a language which is foreign to it (*the natural man receiveth not the things of the Spirit of God!*); but the questing soul, though searching for more light on some of Dr. Bowman's conclusions, will find here clues to the answer to some of the deepest questions of his heart.

The thesis of the book is that there was a divine revelation to man through the prophetic word of the Old Testament. To this word a human response was necessary. Three responses were proposed by Judaism: the religion of the *altar,* championed by priests and consisting mainly in the performance of religious ceremonies, whose institutional symbol was the Temple; the religion of the *book,* fostered by scribes and concerned largely with the formulation of specific laws of ethical conduct and their meticulous observance, centering in the synagogue; and the religion of the *throne,* developed by the apocalypticist, who sought escape from the dilemma in which the righteous are placed in a sinful world by resort to a transcendent view of God whose will could prevail on the earth—not in history, but when divine judgment has brought history to a close. Each of these human responses was partial, and although intended to implement the prophetic word, in reality stifled it.

Into this heritage Jesus came. He judged all of these responses by the degree of their faithfulness to the prophetic word, utilizing whatever in them was valid from this standpoint (although Dr. Bowman seems to doubt that there was anything in apocalypticism which could measure up), and discarding the rest. But even the elements which He utilized He recognized were temporary, and without casting them off, was aware that eventually the new wine of the gospel would demand new wineskins to carry it. These He was content to leave for appropriate development under the guidance of the Spirit in the church.

Jesus was the divine *act* responding to the divine *word.* In him, therefore, the revelation of God through the

prophetic word was fulfilled, and the complete and appropriate response to this revelation was made. Since the church is "the body of Christ," the individual Christian becomes a partaker in this perfect response through his fellowship in the "redemptive community" which, in its corporate life, completes what Jesus began as Son of Man and Suffering Servant.

This work is incisive in its analysis of the theological and ethical weaknesses of the main types of Christianity today—ritualism, orthodoxy, apocalypticism, and neo-orthodoxy. It offers a fresh picture of the Lordship and redemptive work of Jesus and their implications for the Christian Church, which would go far toward correcting the superficiality of ritualism, the hardness and sterility of orthodoxy, the ethical lack, spiritual pride, and sectarianism of apocalyticism, and the pessimism and one-sidedness of neo-orthodoxy.—***Donald G. Miller.***

The Machine Age on Trial

IDEAS HAVE CONSEQUENCES, *by Richard M. Weaver. University of Chicago Press, 189 pp., $2.75.*

Richard Weaver has written an incisive indictment of modern culture. Our plight is the product of the choice of wrong ideas. When we left the "first principles" of medieval thinkers and moved toward nominalism, "which denies that universals have real existence," we made the choices that have produced our descent to chaos.

At the beginning of each chapter he states the thesis on which he develops his diagnosis. Having lost our feeling for ultimate ideas, we have turned to chasing the desires of immediacy. It has led us to sentimentality and barbarism. Loss of central values, he maintains, renders us unable to make distinctions, thus producing forms of social organization such as democracy, socialism, equalitarianism. With evident nostalgia, Weaver pleads for an aristocracy with the philosopher on top.

The descent of man, according to the Chicago philosopher, began when medieval gentlemen lost their idealism and became specialists. This trek has led to the psychosis of the scientists today who are obsessed with fragments, but incapable of defining what a good life demands. With incisive polemics, he avers that the corrupting ideas of enlightened selfishness have made egoists of artists and artisans. The press, the motion picture, the radio have corrupted literature and human thought by creating a "sickly metaphysical dream of . . . psychopathia, of fragmentation, of disharmony and nonbeing."

The masses of city dwellers have thrown restraint to the winds in their mad pursuit of creature comforts as the chief end of all living. In this diagnosis there are times when Weaver's insights are pungent and profound, but his love of overstatement and sweeping generalization undercuts the grounds for his appeal to reason. Nevertheless, the contention that we are driven by this cultural situation to make a choice of the basic values which will become the core of our culture is essentially correct. The question is this: which values are basic in reality? Will a virile Protestant Christianity look to the beckoning finger of the gaunt medieval philosopher for direction and hope?

Who then shall deliver us from this cultus of sin and degradation? What is the way out? Weaver proposes three steps as a means of restoration. The first is that private property be restored to metaphysical absolutism and divorced from any test of its social usefulness. Here is revealed one of the basic weaknesses of the book. The author develops neither an epistemology to show how ideas are learned, nor an interpretation of history that shows how they become operative in groups or culture. Thus, his solution is in the realm of wish-fulfilment.

For example, private property never was a cherished ideal of feudal landlords who controlled the medieval society. (Weaver sets it up as normative.) It was a concession of the bourgeois (Weaver looks on them with disdain) to the serfs for their support in overthrowing the feudal lords. Thus, any return to absolutism in ideas is more likely to be accompanied by a confiscation of property by a militarized monopoly state than it is to an idyllic five-acre farm where each man works with a sense of vocation and integrity. Secondly, the road to restoration leads into the schoolroom, where the masters of literature and rhetoric, logic and dialectic re-fashion our propaganda-dulled and ideologically distorted minds. A revitalization of these disciplines in a statistic-centered

REVIEWERS

ROBERT S. CLEMMONS, staff member, Department of Christian Education, Methodist Board of Education.

JOHN D. CLINTON, Promotional Crusader, Des Moines Area, The Methodist Church.

FRED CLOUD, assistant editor, THE PASTOR.

CARL M. DAVIDSON, pastor, the Methodist church, Great Falls, Montana.

RUSSELL L. DICKS, associate professor of Pastoral Care, Duke Divinity School, and contributing editor, THE PASTOR.

THOMAS S. KEPLER, professor of New Testament, Oberlin Graduate School of Theology.

DONALD G. MILLER, professor of New Testament, Union Theological Seminary, Richmond, Va.

LOUIS WILLIAM NORRIS, chairman, Department of Philosophy and Religion, DePauw University.

ROGER ORTMAYER, director of Rural Church Program Studies, Mount Union College, Alliance, Ohio.

CECIL FREDERICK WILSON, professor of religion, Genesee Junior College, Lima, N. Y.

Portrait of a Minister

who thoughtlessly has let his subscription to *The Pastor* expire!

You might be glum, too, if you didn't have the Christian year calendars, practical parish suggestions, thoughtful articles on Bible study and theology, and other features of *The Pastor* each month to aid you in your work!

Check the expiration date on your label. If it says "9-48" don't delay, renew, today!

The Pastor

PUBLISHED MONTHLY EXCEPT AUGUST

THE PASTOR
810 Broadway, Nashville 2, Tenn.
Please *renew* my subscription to THE PASTOR
_____ for 1 year at $1.25
_____ for 2 years at $2.00
I enclose check or money order to cover the cost of this *renewal.*
Signed _____
St. No. _____
City ( ) _____ State _____

curriculum would be a source of light upon our path. And finally, brethren, it leads to church. "Nothing short of a recovery of the ancient virtue of *pietas* can absolve man from this sin." (p. 171.) This is Weaver's way out. Restoration means a resurgence of individual integrity, correct language, and proper respect.

This book will leave you either hot or cold. Its ideas may have disturbing consequences. They should encourage every preacher who reads it to discard at least one notebook of complacent and comfortable sermons. Its razor-edge rejoinders should become incentives to cut through the web of trivialities and relativities that snare his daily life. It should set him on a new search for eternal truth, so that he may bring his hearers into the presence of the reality of life. If he is humble, responsive, and disciplined enough, he may discern anew the Eternal. —***Robert S. Clemmons.***

Critique of Neo-Orthodoxy

RELIGIOUS LIBERALS REPLY, *by Henry N. Wieman, Arthur E. Murphy, Gardner Williams, Jay William Hudson, M. C. Otto, James Bissett Pratt, Roy Wood Sellars. The Beacon Press, 177 pp., $2.*

It should be distinctly understood that this book constitutes a reply to "neo-orthodoxy" (alias, "neo-supernaturalism," "neo-Thomism"), and the authoritarianism of the Catholic church by *some* liberals. The views here proffered in exchange for today's popular anti-rationalism are from naturalistic humanists for the most part, who scout revelation as a source of religious insight, and, with the exceptions of Wieman and Pratt, have little use for the church as a legitimate institution for the propagation of religion. Actually the term "liberal" also applies commonly to theists, who regard revelation as a source of data on religious matters, and who look on the church as a significant agent for the attainment of ideal values. All liberals have in common, however, both the suspicion of authoritarianism, and the hearty confidence in reason as a test for things that matter most, expressed in these pages.

The significance of this volume lies in its critique of neo-orthodoxy, more than in the substitutes for "orthodoxy" which are suggested. Most liberals would share belief in the weaknesses pointed out. They may be identified as follows: 1) Neo-orthodoxy is unclear in its view of man and God. Murphy goes so far as to say that Niebuhr "literally does not know what he believes" about human nature. Wieman finds this weakness due to the attempt to retain mythological concepts that once served as tools for approximating religious realities. They are no longer adequate for a scientific age. 2) Confidence in human reason is castigated as sinful, yet the beliefs of Niebuhr, Maritain, and Tillich, are set forth and defended with evident appeal to their reasonableness. This looks like an attempt to have your cake and eat it too. 3) It is psychologically untrue to hold that man is by nature a sinner. He strives for ideals, and often bears, at the same time, an humble and con-

trite heart. 4) God is made unrighteous, for he destines man to sin—leaves him overlong to his own misery, enmeshed in animal interests. This is more like Mohammedanism than Christianity. 5) Such a complete confidence in the divine disclosure as Barth and Brunner affirm, leaves no clear ground for loyalty to the will of God. It is ridiculous to rely on the guidance of God if one cannot assert the rational principle that it is better to do so than not to. 6) Stress on neo-Thomism in the Catholic church becomes an intellectual front, according to Otto, for a church that demands absolute allegiance and growing temporal and material power. This insistence on ecclesiasticism and bondage of private judgment is a threat to democracy. 7) Such complete reliance upon divine initiative impedes progress, for it teaches man not to believe in his own accomplishments. These, and other criticisms, voice what many a reader of Kierkegaard, Barth, Brunner, Kraemer, Niebuhr, Tillich, Maritain, and Sheen, have been feeling.

So far as there is any disposition here to recognize contributions of this conservative movement, they are considered to lie in the corrective afforded to the fundamentalism of the first decade in this century and to the "liberalism" that based religion on "religious experience," the origin and nature of which was utterly vague. It also makes us more aware of the evils in human life, and raises the fruitful question of the role which myth should play in religion. Let us hope that Henry Nelson Wieman is right in looking upon the movement as a fever which may kill the germs of an inadequate faith, but which if prolonged may kill the patient.

Surely liberal Christianity has more to offer as a substitute for neo-orthodoxy than this pale humanism that reduces religion to ethics, has no adequate view of the origin of values, and gives but a thin account of the religious life of man in response to divine overtures, since "the divine" is held to be only a human ideal. Another liberal "reply" setting forth a more complete and palatable alternative to the various "orthodoxies," is certainly called for.—***Louis William Norris.***

Seasonal Anthology

POEMS FOR THE GREAT DAYS, *edited by Thomas Curtis Clark and Robert Earle Clark. Abingdon-Cokesbury Press, 245 pp., $2.50.*

Attractive and decidedly useful is this new compendium of poetry, compiled by the dean of American religious poets and his son. Though he is primarily a poet and only secondarily an anthologist, it is nevertheless evident that the influence of Thomas Curtis Clark will be more largely projected into the world of today and tomorrow through his collections than through his own creations. He is a great anthologist; he is a good poet.

Fourteen notable days of the year form the outline into which is poured this miscellany of verse. From the opening poem, "Thought for a New Year," to the closing one, "December 26th," the reader will run the gamut of the year's most significant occasions, enjoying quotable and thought-provoking poetry by bards, past and present,

It's time to see if YOUR church is making the best possible use of Motion Pictures

Motion pictures are a wonderful tool for every phase of your church work—they're an ideal teaching aid; they make an effective worship program; they are creative recreation; they can help your leaders to plan their programs.

Your Methodist Publishing House can supply motion pictures for every occasion, every need. Whether you want to rent the films, or buy them for your own film library, we can supply them.

Plan today to see that your church is effectively using the many wonderful films that are now available. Remember, it's easier for your members to understand lessons, missions, worship, when they can *see* them.

Let us send you our catalog of moving pictures, The Projector, so that you can decide just which films you need to help strengthen your program.

Mail This Coupon Today!

The Methodist Publishing House

Each House a complete headquarters for Audio-Visual Aids

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

Please send me FREE and without obligation, a copy of The Projector, the 1948 catalog of Visual Aids.

Name _____

Address _____

City _____ ( ) State _____

great and obscure, realistic and sentimental, familiar and unfamiliar. Religious holidays, national holidays, World Order Day, Labor Day—they are all here, and well dressed.

Teachers, ministers, speakers, and all who expend some anxious hours searching for the right poem or thought in the preparation of addresses, sermons or programs, will discover this an exceedingly valuable aid. Of the making of anthologies, it is true, there seems to be no end, but it is also true that anthologies are needed by busy people. This book will be a handy tool. And for those who like to prepare themselves by pleasurable reading for better appreciation of the great days of our American year, this carefully compiled and attractively arranged volume is recommended.—***Cecil Frederick Wilson.***

Visual Aids in the Church

LOOK, LISTEN AND LEARN, *by L. Harry Strauss and J. R. Kidd. Association Press, 253 pp., $3.50.*

PROJECTED VISUAL AIDS IN THE CHURCH, *by William S. Hockman. Pilgrim Press, 214 pp., $3.75.*

Many of us made our first acquaintance with visual aids as children, sitting enthralled in the black tent of a street carnival in the early 1900's. We remember the grinding sound of the sandpaper blocks as the train jerked to a stop, to be robbed on the screen, in order that the small boys of the community might have a new pattern for action in back yards all over town. Both of these books criticize the visual program of the church today, which all too often does not result in much action. People are inclined to sit, see, and stay put, for the most part.

Look, Listen and Learn, an educational treatment, does not credit the war, as seems to be customary, with the development of visual education. It properly credits athletics with this discovery of "seeing" as an effective means of developing a better type behavior in a given field. No attempt is made to list the 460 sources, but this primer for projectionists does give examples of better films at the close of various discussions. The chapter on equipment is excellent, especially on the subjects of tripods and ventilation. The emphasis on workers-together is good, with special reference to the "avid camera fan" in any group these days, who should be harnessed for a staff job. The film-forum time schedule is helpful; in chapter twelve, on producing a film, a specimen shooting schedule for sequences would be equally helpful to starters. The treatment of "symbolic" photographs is good. The use of a lead-off picture to introduce any topic gets proper encouragement here.

Projected Visual Aids in the Church, by William Hockman, to a person who has participated in audio-visual workshops, is like reliving them in his own living room. And if you have never been to such a workshop, you will learn much from this book.

"Is your church dark on Sunday evening? . . . Have you ever thought of integrated services?" This author discusses visual techniques as an instrument of powerful churchmanship. His "prior knowledge" ministry, utilization manuals, and out-of-season preview conferences, are just a sample of ideas gleaned from this basketful of twenty years' experience crammed into two hundred pages. His detail is excellent. He gives four programs for men on page 79, as well as an entire chapter devoted to programs described and presented in detail. The line drawings in the book are most helpful, though there could be more of them. Even though the author has been working with photography for a quarter of a century, there is no danger of his ever becoming super-technical. He cherishes the heritage of religious art too much to allow himself to pass up an occasional simple service based on a single print or slide.

The creative part of the book presents a challenge. "Incentive films," "sounding slide sets," "the weakness of wordiness"—find these pages and become a better churchman! The book is especially good for that audio-visual piece of equipment, the preacher himself. With ludicrous gestures and words galore, many a minister goes forth. If he ignores the corrective remarks of his best critic—his wife—let him read Hockman.

The author suggests that we must decide whether we intend to evoke pleasure, thought, or action in a visual service. He might rather suggest the desirability of a well-rounded program that would stimulate all three in an atmosphere of worship.—***John D. Clinton.***

A Timely Classic

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, *by William Law. Westminster Press, 353 pp., $2.*

For a reviewer to call a book "a classic" is, in the thinking of many persons, to label it as worth reading primarily for the importance attached to it by former generations, rather than for its contemporary pertinence. It is singularly unfortunate for us, therefore, having learned that *A Serious Call* is a classic of devotional literature, if we do not feel the same urgent need to become familiar with it that we feel about the current "books of the month." Originally published in the eighteenth century, *A Serious Call* was largely responsible for the earnestness with which John Wesley approached the problem of religious living; thus, it was indirectly responsible for what later became the Methodist movement. It also had a salutory effect on Samuel Johnson, thus extending Law's influence into the main currents of English literature.

In *A Serious Call*, Law does not declare or elaborate Christian doctrine; rather, he takes it for granted. His purpose is to persuade professing Christians seriously to consider the implications of their faith for their conduct, and to apply their convictions in life. As J. V. Moldenhawer says in his excellent introduction to this edition, "Law makes it his business to show how the Christian may follow the way of increase in all the Christian virtues, once he has made up his mind that this is really what he intends to do." It is easy to see from this statement that *A Serious Call* is as timely as it is timeless.—***Fred Cloud.***

The Life and Writings of *Albert Schweitzer*...

PROPHET IN THE WILDERNESS
by Hermann Hagedorn

This is a comprehensive account of the life of Albert Schweitzer, moving the reader to a further inquisitive study of this fascinating man, who possesses both the will and the way of the good life—unto himself as well as others. The presentation of the life of this remarkable personage from birth to his now seventy-two years is the main concern of Mr. Hagedorn, and each event is a thrilling experience in itself. This is an extraordinary rich source for an insight into the world of a flourishing example of a great man, his constructive methods and gratifying results. 221 pages. (*MC*) $3.00

ALBERT SCHWEITZER: The Man and His Mind
by George Seaver

This absorbing biography of Albert Schweitzer is a striking treatment of his phenomenal life and thoughts. It is divided into two parts: the first, the story of the outward events in his life, and the second, a review of his intellectual and spiritual contributions. He is pictured in his role as a Doctor four times over: of philosophy, of theology, of music, and of medicine. Schweitzer's profound and revolutionary insight into the life of Christ, St. Paul, and Bach; his philosophies of civilization and life; and his practical application of all these theories of existence in thirty-five years of devoted work in French Equatorial Africa are described in a clear and lucid manner. Here is a definite biography of one of the greatest personalities of our time. 346 pages. (*HA*) $3.75

ALBERT SCHWEITZER: An Anthology
by Charles R. Joy

Carefully selected, abridged, and classified in close co-operation with Dr. Schweitzer himself, the selections of this book offer a choice from his powerful and keen writings on a variety of subjects. His literary genius has touched philosophy, theology, ethics, biography, autobiography, music, and medicine. Now the best of this genius have been chosen and compiled for the first time. In addition to the anthology, Mr. Joy has included a unique chronology of Dr. Schweitzer's life, a full biographical sketch, a complete bibliography, and useful subject and title indices. A book to read and own with profit and pleasure. 323 pages. (*HA*) $3.75

Books by Albert Schweitzer

J. S. BACH, *translated by Newman,* 2-volume set. (*MC*) $12.50

PHILOSOPHY OF CIVILIZATION, *translated by Campion and Naish* (*MC*)
Part I. Decay and Restoration of Civilization $2.00
Part II. Civilization and Ethics $4.50

QUEST OF THE HISTORICAL JESUS, *translated by Montgomery, prefaced by Burkitt.* (*MC*) $5.00

AFRICAN NOTEBOOK, *translated by Mrs. C. E. B. Russell.* 144 pages. (*HH*) $2.00

CHRISTIANITY AND THE RELIGIONS OF THE WORLD, *translated by Johanna Powers.* 86 pages. (*HH*) $1.25

THE MYSTICISM OF PAUL THE APOSTLE, *translated by Montgomery, prefaced by F. C. Burkitt.* 411 pages. (*HH*) $3.00

OUT OF MY LIFE AND THOUGHT, An Autobiography, *translated by C. I. Campion.* 288 pages. (*HH*) $3.00

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Cincinnati 2 · Chicago 11 · Nashville 2 · San Francisco 2 · Kansas City 6 · Portland 5
New York 11 · Pittsburgh 30 · Richmond 16 · Dallas 1 · Baltimore 3 · Boston 16 · Detroit 1

A Saint in Her Midst

FATHER WAINWRIGHT (*A Record*), *by Lucy Menzies. Longman's, Green and Co., $2.*

What an enheartening little book! Here is the portrait of a modern saint, not in oils or on canvas, but in black and white on paper and done with a deft and loving touch. Father Wainwright was a Saint Francis of Wapping Parish, London, preaching not to the birds and flowers, but to the waifs and sailors. For fifty-six years he remained at his post, eating little, sleeping little, caring nothing about personal comforts or pleasures. He scarcely left his parish even to be gone overnight.

It is an interesting thing that Father Wainwright, parish priest of the Church of England, was a gentle but firm leader in the Anglo-Catholic movement who persistently insisted on the use of incense and reservation of the Host. At the same time, his preaching was with evangelical fervor and he taught his congregation to sing Moody and Sankey gospel hymns with gusto. He took the vows of celibacy as a young man. He lived in an unadorned room stacked high with used clothing donated for the poor. He was always a true Shepherd of the Flock. His first concern was to get the children and then to reach their parents through them. As a consequence, he maintained a day-school educational program throughout his ministry and gave much of his energy to raising funds.

—FROM A WOOD ENGRAVING BY ERNEST A. PICKUP

This book will warm your heart. It will stir any smug self-righteousness that may linger in your soul. It will make you long to be more of a shepherd and less of a promoter. The foreword is written by the late Bishop of London, A. F. Winnington Ingram, who concludes by saying "This record is an attempt to make it clear to the Church of England that there has been a saint in her midst."—***Carl M. Davidson.***

Christian Home Life

LEADING PARENTS' GROUPS, *by Evelyn M. and Sylvanus M. Duvall. Abingdon-Cokesbury Press, 128 pp., $.50.*

Many pastors are becoming increasingly aware of the disintegration of family life in America. They realize that the home is the level at which Christianity is critically tested, and that the church suffers greatly when family life fails. Consequently, pastors are eager to learn more effective methods of parent education.

Leading Parents' Groups comes as a valuable aid in planning and carrying out a program of education for Christian home life. Its chapter titles fairly indicate its contents: "The Challenge of Parent Education," "Planning Programs of Parent Education," "Aims and Directions for Parents' Groups," "Getting the Program Going," "Procedures in Leading Parents' Groups," and "Getting Results."

The appended list of "Additional Resources" includes national agencies that serve the family; magazines and books on marriage, children, and home life; and sources of educational motion pictures.—***Fred Cloud.***

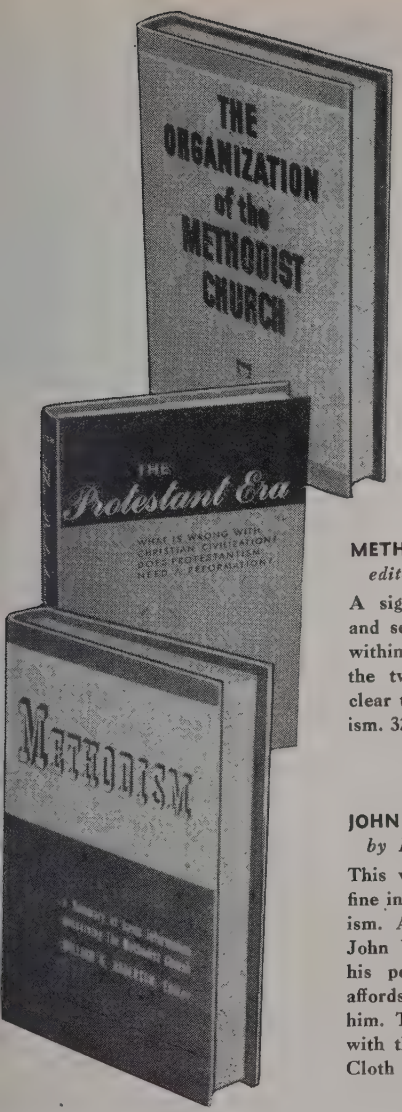
Reactions to Christ

CHRIST AND HIS GOSPEL IN RECENT ART, *by Albert Edward Bailey. Charles Scribner's Sons, 32 plates, 138 pp., $2.*

The author states that "this book has been prepared for the general public," and that there are "comparatively few who really know very much about Christ and His gospel." The book is divided into two parts: "Rediscovering Christ," pictures depicting Jesus' earthly life; and "Rediscovering the Gospel," Christian qualities that combine to produce "The Good Life" for the individual and "The Good Society" for men collectively.

The paintings reproduced in this volume are probably unfamiliar to most persons. They are "modern" in interpretation, though not in technique: that is, the artists take an "unecclesiastical approach" to their subject matter, but they are not members of the Cubist or Surrealist schools of art.

Mr. Bailey's interpretations of the pictures, each two to three pages in length, provide data on the artists and on the particular paintings, plus a sensitive unfolding of the pictures' implied meanings.—***Fred Cloud.***



Are *these* books on your religious bookshelf?

Here is a selection of new books that you may have overlooked or may not be familiar with. We recommend them to you . . . as vital additions to your ever-growing library . . . as basic books of fundamental facts you cannot afford to miss.

Check the Ones You Need

METHODISM
edited by William K. Anderson

A significant study by many Methodists and several non-Methodists of Methodism within the framework of Christendom in the twentieth century. This book makes clear the life, work, and tenets of Methodism. 320 pages. Cloth bound. (AC) . . **$2.00**

HOW WE GOT OUR DENOMINATIONS
by Stanley I. Stuber

A comprehensive record of the Christian church from its beginning through the Reformation. Separate chapters on the church in America give the historical background and main beliefs of the Methodists, Baptists, Catholics, and others. Study helps. Cloth bound. (YM) **$2.50**

JOHN WESLEY
by Bishop Francis J. McConnell

This vivid and clearly written book is a fine introduction to the founder of Methodism. A historical account of the life of John Wesley that gives new insight into his personality and religious spirit and affords a new, greater understanding of him. The Methodist movement is treated with thought and consideration. 355 pages. Cloth bound. (AC) **$3.00**

THE PROTESTANT ERA
by Paul Tillich

Protestantism as we have known it appears exhausted, the author believes, but maintains that its fundamental principle—the ceaseless striving for unconditional truth—must lead the way to a new era. A convincing argument for a Reformation as sweeping as that which began the Protestant era. 398 pages. Cloth bound. (UC) **$4.00**

THE AMERICAN CHURCHES: An Interpretation
by William Warren Sweet

This is a clear analysis of the tides and currents that have molded our American religious thought for more than three centuries. It brings out the historical influences which have made American churches what they are today and emphasizes those factors and forces in their development which are distinctly American. The reader will gain from this book an illuminated picture of our American churches today. (AC) **$1.50**

THE ORGANIZATION OF THE METHODIST CHURCH
by Nolan B. Harmon, Jr.

A guide for a complete understanding of the Methodist's working structure. It cites and explains the outstanding features and regulations of Methodism, past and present. Every church official—those in the local church as well as those in connectional offices—will find it a valuable aid for more effectively carrying out the functions of his office. 288 pages. Cloth bound. (AC) **$2.75**

If sales tax applies in your state, please add necessary amount on orders within your state. No tax on interstate orders.

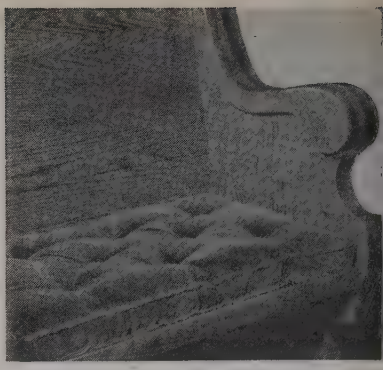
The Methodist Publishing House

Please order from House serving you

Cincinnati 2 · Chicago 11 · Nashville 2 · San Francisco 2 · Kansas City 6 · Portland 5
New York 11 · Pittsburgh 30 · Richmond 16 · Dallas 1 · Baltimore 3 · Boston 16 · Detroit 1

Since 1789

CHURCH FURNISHINGS
FOR ADDED COMFORT AND BEAUTY



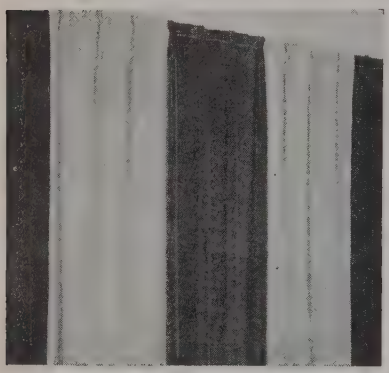
VELOUR OR PLUSH DRAPERIES

These beautiful, lush draperies of long-wearing, easily-cleaned velour or plush are installed on silently moving track or rods which cause no disturbance when manipulated during worship. Suitable for stage curtains, dossals, sanctuary wall hangings, rostrum curtains, choir rail curtains, and chapel windows. Colors: wines, greys, greens. Since each drapery requires special consideration, prices can be obtained on request. Please give all specifications.

VELOUR COVERED ROPE. 2½ inches in diameter. **PB-225**.... *per lineal foot,* **$3.00**

ROPE ENDS TO MATCH.
PB-335 ..... *each,* **$3.35**

FLANGES. Brass hardware fastener.
PB-445. ..... **$2.60**



PEW CUSHIONS AND ALTAR RAIL PADS

Soft, comfortable cushioning covered in wear-resisting velour. Button tufted with velour facing and cotton tufts on underneath side to prevent marring. Suitable for pads or pew cushions. Kneeling pads have extra filling for solidity. Your choice of straight or curved pads. If covered pads desired, give layout of curve showing radius of curve, when ordering. Cushioning is 2 inches thick. *Prices F.O.B., Pittsburgh. Please order by numbers at right.*

PB-260. 15 inches wide. *per lineal foot,* **$2.60**
PB-255. 14 inches wide *per lineal foot,* **$2.55**
PB-250. 13 inches wide *per lineal foot,* **$2.50**
PB-240. 12 inches wide *per lineal foot,* **$2.40**
PB-235. 11 inches wide *per lineal foot,* **$2.35**
PB-230. 10 inches wide *per lineal foot,* **$2.30**
PB-220. 9 inches wide *per lineal foot,* **$2.20**

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

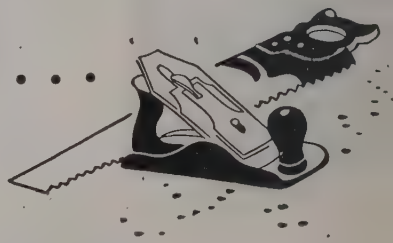
The Methodist Publishing House

Please order from House serving you

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2 Kansas City 6 Portland 5
New York 11 Pittsburgh 30 Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

Since 1789

Building A *New* Church . . .



. . . involves two important factors: Planning and financing. Here are two helpful, nontechnical books offering guidance and suggestions to ministers, church committees, and church members who are looking forward to building a new church, both written in the interest of better architecture and sound financing. Both are profusely illustrated to give the layman a better idea of suggested specifications.

PLANNING AND FINANCING THE NEW CHURCH

New Revised Edition by Martin Anderson

This authoritative volume now includes a section on parsonages and another devoted entirely to photographs of model buildings and architects' plans. Functional, artistic, and ecclesiastical considerations, common faults, and promotion in the congregation are discussed in the first sections. There is also new material on planning for parish education, fellowship and recreation, and parish house plans. Large size, 8½x11¼ inches. Cloth bound. (AU) **$3.00**

PROTESTANT CHURCH BUILDING

by William H. Leach

This book examines the new Protestant trends away from traditional designs and toward buildings designed for utility and service, reporting what churches all over the country are doing and how they are going about it. Discusses committees, financial campaigns, pledging, paying, and accounting, and then the building itself—actual design, electronic amplification, lighting, heating, air conditioning, the lawn, and the parsonage. With its many helpful points, there are "don'ts" too. Glossary of architectual terms, suggested books, and fifty pictures and illustrations. Cloth bound; 188 pages. (AC) **$3.00**

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Since 1789

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

Aids in Teaching the Bible

A Bibliography by THOMAS S. KEPLER

THE latter half of the twentieth century ought to be that period in history when more people understand the Bible more thoroughly than at any other time in the history of mankind. As I make this statement, I am well aware of many persons' ignorance of the Bible. I cannot forget an English major—a junior in a liberal arts college—who said, after reading the Old Testament for the first time: "The writers of the Bible apparently knew Shakespeare, for they used some of his literary allusions." And I remember the instance of a Presbyterian woman saying in public, after a discussion of the Revised Standard Version of the New Testament: "If the Saint [*sic*] James Version satisfied John Calvin, it is still good enough for me."

William Tyndale's dream, to 'make the boy who drives the plough in England to know more of Scripture than the Pope does," has not come to pass. Yet there are signs of progress in increasing interest in and knowledge of the Bible: It is a part of the curriculum of almost every college; community schools of religious education usually are Bible-centered in their content courses; theology today is becoming Bible-centered; "crisis theology" has turned thoughtful minds to the Bible as something more than literature; studies in comparative religions have placed the Bible in non-dogmatic comparison with other religious literature; increased scholarly appreciation on the part of ministers has placed aspects of modern scholarship within the reach of the laity. The severity and seriousness of living has shown many persons in recent years that the Bible's truths jump across the span of changing centuries because they speak to the unchanging yearnings and needs of man's spirit.

Some teaching of the Bible will be beneficial. One layman said, after hearing a lecture on Paul: "I never realized how pertinent Paul's letters are to our present problems. After that lecture something happened in me: I felt like Paul, ready for the struggles and problems of my own day." Other teaching will not reach certain ears. A lay woman stated to her lecturer, after six weeks of Wednesday-night lectures: "You certainly did clarify Paul's thought for me; but," she said, "I still think that women should not bob their hair, mainly because Paul said so."

Bible teaching is basic. For all of us—laymen, ministers, teachers—Amos, speaking four centuries before Aristotle, still speaks in behalf of the Voice of the Bible to us today: *Seek ye me, and ye shall live.* The Bible may not be the Word of God in its entirety, but it *contains* the Word of God.

In the bibliography which follows, there is a twofold purpose: to suggest a few of the best books for the minister who wishes to integrate his knowledge of the Bible; to list books which are of value for a church school library,[1] where teachers and thoughtful parishioners can find books on the Bible.

One-Volume Introductions

Eiselen, Lewis, and Downey, eds., *Abingdon Bible Commentary.* Abingdon Press, 1929, $6.

Ernest F. Scott, *Literature of the New Testament.* Columbia Univ. Press, 1932, $3.

Julius A. Bewer, *Literature of the Old Testament.* Columbia Univ. Press, 1922, $3.50.

Robert H. Pfeiffer, *Introduction to the Old Testament.* Harper & Bros., 1941, $4.

Albert E. Barnett, *The New Testament: Its Making and Meaning.* Abingdon-Cokesbury Press, 1946, $2.50.

One-Volume Dictionaries

J. D. Davis, ed.; H. S. Gehman, rev., *Westminster Dictionary of the Bible.* Westminster Press, 1944, $4.

Jacobus, Nourse, and Zenos, eds., *New Standard Bible Dictionary.* Funk & Wagnalls, 1936, $6.

Vergilius Ferm, ed., *Encyclopedia of Religion.* Philosophical Library, 1945, $10.

Graphic Aids

Florence M. Fitch, *One God: Ways We Worship Him.* Lothrop, Lee & Shepard, 1944, $2.50.

M. S. and J. L. Miller, *Encyclopedia of Bible Life.* Harper & Bros., 1944, $4.95.

Jack Finegan, *Light from the Ancient Past* [Archaeology]. Princeton Univ. Press, 1946, $6.

Chester C. McCown, *The Ladder of Progress in Palestine* [Archaeology]. Harper & Bros., 1943, $3.50.

G. E. Wright and F. V. Filson, *Historical Atlas to the Bible.* Westminster Press, 1945, $4.

Cynthia P. Maus, *Christ and the Fine Arts.* Harper & Bros., 1938, $4.95.

Gustaf H. Dalman, *Sacred Sites and Ways.* Macmillan Co., 1935, $3.50.

General Information

Walter R. Bowie, *The Story of the Bible.* Abingdon Press, 1934, $2.50.

Harry E. Fosdick, *The Modern Use of the Bible.* Macmillan Co., 1940, $2.50.

Ernest C. Colwell, *The Study of the Bible.* Univ. of Chicago Press, 1937, $3.

George W. Stimpson, *A Book About the Bible.* Harper & Bros., 1945, $3.50.

Charles A. Dinsmore, *The English Bible as Literature.* Houghton Mifflin Co., 1931, out of print.

Theological Problems

Harry E. Fosdick, *A Guide to Understanding the Bible.* Harper & Bros., 1938, $3.

Millar Burrows, *An Outline of Biblical Theology.* Westminster Press, 1946, $3.50.

Alan Richardson, *The Miracle Stories of the Gospels.* Harper & Bros., 1942, out of print.

C. H. Dodd, *The Authority of the Bible.* Harper & Bros., 1929, out of print.

Concordances

Charles R. Joy, *Harper's Topical*

[1] For information on starting a church library write to: Church Library Service, The Methodist Publishing House. Ask for *Your Church Library* (manual), and *The Bookshelf* (recommended booklist).

Concordance. Harper & Bros., 1940, $3.50.

Robert Young, *Analytical Concordance to the Bible.* Funk & Wagnalls, $10.

For a Free List of more than 100 pieces of literature provided by The Interdenominational Bureau of Architecture, send card to

E. M. CONOVER, Director
297 Fourth Avenue New York 10, N. Y.

TEXTBOOKS FOR LAYMEN

Roy L. Smith, ed., *Know Your Bible Series* (12 vols.). Abingdon-Cokesbury Press, 1943-45, $.25 ea.

Harris F. Rall, ed., *A Guide for Bible Readers* (8 vols.). Abingdon-Cokesbury Press, 1945, $.60 ea.

Clarence T. Craig, *A Study of the New Testament.* Abingdon Press, 1939, $1.50.

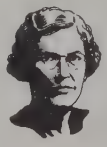
Edgar J. Goodspeed, *The Story of the Bible.* Univ. of Chicago Press, 1936, $2.25.

Edgar J. Goodspeed, *How to Read the Bible.* John C. Winston Co., 1946, $2.75.

Carl S. Knopf, *Ask the Prophets.* Abingdon Press, 1938, $.75.

The Co-Winners
Abingdon-Cokesbury Award

JOHN WICK BOWMAN, professor of New Testament Interpretation, San Francisco Theological Seminary.



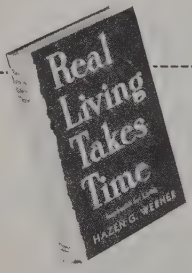
GEORGIA HARKNESS, professor of applied theology, Garrett Biblical Institute, Evanston, Illinois.

The Religion of Maturity
by JOHN WICK BOWMAN

The author of this solid, competent book finds *the religion of maturity* in the mind of Jesus: what He took from his spiritual heritage; what He discarded: what He himself contributed. The volume is in five Sections: I—*The Prophetic Word;* II—*Jesus and the Religion of the Altar;* III—*Jesus and the Religion of the Book;* IV—*Jesus and the Religion of the Throne;* V—*The Religion of Maturity.* **$3**

Prayer and the Common Life
by GEORGIA HARKNESS

In this deeply devotional book Miss Harkness deals discerningly with the foundations, the methods, and the fruits of prayer. She writes under the deep conviction that "of all the things the world now desperately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer." Here is a work of high order for all who seek to live creatively and harmoniously with God and men. **$2.50**



Real Living Takes Time
by HAZEN G. WERNER

In these fifteen chapters Dr. Werner deals with the problems faced by countless thousands in their attempts to live the Christian Life. He shows that we become what we are slowly—(Real Living Takes Time)—and that if we keep the faith during the sunny days, the FAITH will keep us during the rainy days of adversity.

This book will appeal to ministers and laymen alike; to counselors and leaders of youth, and to those in need of spiritual stimulation. **$2**

THE METHODIST PUBLISHING HOUSE

The Pastor's Guidance

THE POWER WITHIN US, *by Eugene L. Smith. Abingdon-Cokesbury Press, 185 pp., $1.75.*

A book with this title, naturally appeals to the pastor who is interested in the "cure of souls." Eugene L. Smith, a young Methodist pastor of Brooklyn who has had extensive clinical training, is interested, both in social issues and personal problems. He knows both God and man, and he knows the emotional wear and tear which threatens to destroy both the individual and our society. The book is readable. To read it is to be struck with the author's analytical ability and his vital concern with his subject.

The book is divided into two parts: "The World in Need" and "A Guide to Redemptive Living." One needs to be quite healthy spiritually to get through the first part, because the evidence of our desperate plight is so overwhelming. The second part is really a continuation of the first, slanted toward the church and its role. I missed the spark of redemption required to offset the desperate need portrayed in the first part.

The Power Within Us is not a book to give to a sick person or to one seeking "guidance for creative living"; rather, it is a book for one who practices the art of guiding persons in creative living—the pastor himself.—***Russell L. Dicks.***

Sudbury
Church Worship Aids

At your dealer's purchase these durable Walnut Bakelite Offering Plates. SB110 $5.00

SEND FOR COMPLETE BROCHURE

Sudbury Brass Goods Co.
55 SUDBURY STREET, BOSTON 14, MASS.

BOOKS briefly noted

BEHOLD THE SPIRIT, *by Alan W. Watts. Pantheon Books, 254 pp., $3.25.*

This book's subtitle, "A Study in the Necessity of Mystical Religion," suggests the author's thesis: namely, that far from being the unusual and ecstatic experience of the few, mysticism is the necessary basic experience of *all* Christians. The author assays to discuss the *meaning* of religion, which is "God himself . . . as a reality experienced," as distinguished from the *form* of religion, consisting of "certain doctrines and precepts." He develops his theme with particular reference to the doctrine of the Incarnation.

ST. AUGUSTINE'S DE LIBERO ARBITRIO VOLUNTATIS, *translated by Carroll Mason Sparrow. Dietz Press, Inc., 149 pp., $3.*

This translation of Augustine's *On Free Will* was made by a physicist by training and profession, the late Carroll Mason Sparrow. He spent thirty years as a professor at the University of Virginia. It is a work of excellent scholarship.

PERSONAL RELIGION, *by H. C. Alleman. Muhlenberg Press, 124 pp., $1.75.*

Religion as a personal relationship with God, rather than mere social fellowship, is dealt with in this book of twenty-four essays, considering such subjects as Prayer, Personal Conduct, Conscience, Character, Temptation, the Church, the Bible, the Sacraments, and Eternal Life.

AT THE DOOR OF THE CHURCH, *by Lucius H. Bugbee. Methodist Publishing House, $.25 Pupil's Manual; $.50 Pastor's Manual.*

The Pupil's Manual in this set consists of a course of twelve lessons for preparing Methodist young people for church membership. Included in it are chapters on the Bible, the Christian faith, the Christian life, the church, worship and sacraments, social action, and personal religious experience. The Pastor's Manual discusses the historical background for preparatory training, recruiting and organizing the class, using materials in the church school curriculum, and reception of the class into church membership.

STORIES OF GREAT HYMN WRITERS, *by Ivan H. Hagedorn. Zondervan Publishing House, 128 pp., $1.50.*

This book bears eloquent witness to the fact that good hymns have been written by "all manners and conditions of men"—preachers, missionaries, kings, prisoners, young men, old men, doctors, lawyers, blind men, and unknown authors. The author of this volume is pastor of Bethel Evangelical Lutheran Church, Philadelphia, Pa.

THE STORIES HE TOLD, *by George Siebel. Gibson Press, 167 pp., $2.50.*

This volume contains eighty-one stories told in the manner of Bible parables. The stories are in some cases dramatic, and the majority of them are original. A few have been suggested by legends from the Apocrypha or by Persian and Hindu myths.

MY OWN STORY, *by Jackie Robinson. Greenberg Publishers, 170 pp., $2.*

The most widely-discussed baseball player of 1947, and the first Negro to play with the Major Leagues, tells the story of his life with primary attention directed to his growth as an athlete—first in college, and later in professional baseball clubs. The book is copiously illustrated with photographs.

WITNESS TO THE LIGHT, *by Alec R. Vidler. Charles Scribner's Sons, 237 pp., $3.*

The contemporary relevance of the writings of F. D. Maurice, a nineteenth century Anglican theologian, is the subject of this book, which was delivered as the Hale Lectures for 1947 at Seabury-Western Theological Seminary. The author is warden of St. Deiniol's Residential Library, in North Wales, and editor of *Theology* magazine. Maurice's teaching on the foundations of church unity is given special attention in this volume.

THE UNITED NATIONS CHALLENGE TO THE CHURCH, *by Hugh C. Stuntz. Abingdon-Cokesbury Press, 169 pp., $1.75.*

The substance of this book was delivered as the Fondren Lectures at Southern Methodist University in 1947. The author is president of Scarritt College for Christian Workers; before assuming that position he had been an educational missionary in Latin America for twenty years. He presents the United Nations as a means whereby the world may achieve unity, peace, justice, freedom, and the protection of the rights of personality—goals desired by the Christian Church.

THE UNQUENCHED CUP, *by Willard M. Grimes. Lifetime Editions, 180 pp., $2.50.*

This is a paraphrase in poetry of the one-hundred and fifty Psalms, herein ascribed to David. Some modern notes —such as references to "dictators"—serve to give this rendition a contemporary flavor. The diction of this version of the Psalms, viewed as poetry, is competent, and the rime-schemes and metres are pleasing.

I HAVE LOVED JACOB, *by Joseph Hoffman Cohn. American Board of Missions to the Jews, Inc., 99 pp., $1.*

The immediate purpose of this book is to vindicate the character of Jacob, "upon whom so much abuse has been heaped." The author holds that misunderstanding of Jacob's true nature, together with the crucifixion story, is largely responsible for the anti-Semitism that exists among "church people" (whom the author distinguishes from true Christian people) today. The ultimate objective of this book is "to stem the rapid rise of the tide of Jew hate which may even threaten to engulf our own beloved America." Biblical exegesis is the method employed to prove the author's thesis.

THE CASE OF THE NAZARENE REOPENED, *by Hyman E. Goldin. Exposition Press, 863 pp., $5.*

This volume is written as though the Jews were being tried in a court of law for the murder of Jesus Christ. Underlying motive of the author is to destroy anti-Semitism. He seeks legal justice for "the Jewish people for the expiation they have been paying since they were convicted. . . ." The author is a rabbi and lawyer. Among his proposals: "That the Four Gospels be revised to carry the truth that [the author] reveals in his re-examination."

monday morning

Young Adults: Life of a Church

By THE ELDER

A CHURCH well-built and well-supported in days gone by had "hit the skids"—it was dying. The congregation, because of some argument with the leaders of the denomination, had been left pastorless for nearly a year. The sanctuary was soiled and cracked from floor to ceiling; the church school was struggling to live. A winter union service with a church of another denomination was in process which surely would have finished the decay of the church. The church had a reputation for not being able to hold a minister, and it had fallen down on apportionments.

In the midst of this decay, an Army chaplain came home from World War II and was asked to supply until conference when a more suitable appointment could be found for him. He received the condolences of all the ministers in the vicinity who said that it was too bad to see a chaplain treated like that; but he was foolish and had never seen that part of the country. It was great to have a home and to be with one's family, and it was good to be the preacher's family. Nothing like absence to make the heart grow fonder! There was food on the kitchen table when the family arrived at their new home.

After a few weeks someone asked the new pastor how he liked the church; his answer was, "Great!" And he meant it, for in a few months the bishop transferred him—at his own request—to be the regular pastor of the church. Can you imagine it: a church of three-hundred members that had dropped to an attendance of twenty-five at the morning worship service. This pastor never had liked grades or the terms "large" and "small" applied to churches, for there are no "small" churches unless we make them small by our indifference and lack of Christian spirit. His motto was, "If you are not pastor of the church that you want, then make the church you have the church that it ought to be." So the people and the pastor walked with Christ to a new church.

Tower chimes were placed in the belfry where no bell had rung for forty years, and at noon the community listened to the chimes call the people to pray for their loved ones who were still far away (the war was not yet over). People began to look churchward. The congregation grew from twenty-five to one hundred and fifty; the church school, from forty to one hundred. A midweek service was begun, even though it had been years since such a service had functioned. Family nights and youth groups were organized in the church school, with many members going to summer camp for inspiration.

Then an "R and P (roof and paint) Fund" was set up; the church reached the goal of over four-thousand dollars. We had a new roof, new decorations, a new central aisle, kneeling cushions at the altar, a cross and candlesticks—and with it all, new life. The salary of the pastor was raised—in fact, doubled. The Crusade and pension funds, each of over one thousand dollars, were met. Could you blame the pastor for asking to remain in a field like that, in preference to going to a city church?

What was the secret of success? I believe that it lay in the formation of a young adult group.[1] The first goal was to reach the service men who had returned, and their families. The pastor was one of them, and he wanted such men in his congregation. Three young people met with the pastor and together they compiled a list of forty persons above high school age. To the people on this list they sent invitations for the first meeting. Here in this group were the lay leader, the music committee, and choir members. It was this group which formed the larger part of the committee to raise the funds which rebuilt the sanctuary. It was this group which formed the new finance committee. They used a whole winter to redecorate the church dining room, which was to provide their meeting place, as well as space for several new church school classes. Here the pastor had but to ask and immediately the young adults were on the line to work. Over one half of the official board is made up of this group; they are teachers in the church school, ushers, and members of the choir.

The young adult group is the life of the church. Watch them for the future: They are the ones to talk about co-operative effort in the community. They are the ones to look ahead to the day when there is one pastor for the town in Protestant circles, with someone serving as director of religious education. Why not? That idea is in the minds of both the group and the pastor. This group has won again a place of self-respect for the church, and the pastor has made over one-hundred addresses in the vicinity. Many know about this church, which was not what a minister "deserved" but which became the kind of church that Christ can use. Please do not call such a church "small" unless you really know. Sometimes great things become small and small things great.

The young adult group, from twenty to thirty-five or even forty years of age, can rebuild a church and can say to the world, "The future belongs to Christ." The pastor is part of the group and is able to counsel and help them as a group and as individuals.

[1] For another pastor's experience with young adults, see "Why Bother with Young Adults?" by Courtney B. Ross, Feb., p. 32.

I Have Loved Jacob

By Joseph Hoffman Cohn, D.D.

Author of "Will The Church Escape the Tribulation?", "A Passover Trilogy", "The Chosen People?" etc., etc.

"Dr. Cohn has made us his debtors in helping us to clearer and Biblical understanding of the patriarch's character" says W. H. Rogers D.D. in his foreword. He adds,

"The author deeply and sincerely believes it is necessary to properly appraise a much maligned man. The book will excite many to indignation, but indignation will give way to admiration."

Will help stamp out Jew hatred by building better racial understanding. Excellent for discussion in conferences, study groups, classes, etc.

"A 'MUST' for preachers and teachers." 11 Chapters, Preface, and Foreword, only $1.

Order through your bookstore or direct

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.
236 W. 72nd Street New York 23, New York

We Got A Letter

THE METHODIST CHURCH
HUGH S. HERBERT, PASTOR
BOX 205 FORT BENTON, MONTANA

The Methodist Publishing House:

We have been using THE CHRISTIAN HOME in our Young Adult Group, and have become acquainted more intimately with it through our Official Board Study Group, and the people of the Church have learned to depend on it. I feel it is the finest magazine of its kind in print, and congratulate you for it, and thank you sincerely for publishing it

Truly yours,
Hugh S. Herbert

All over America THE CHRISTIAN HOME is being used to unite the church and home. It is *Methodism's Own*—and *America's Finest* parents' magazine. Price: 30 cents a quarter; single subscription to an individual address, $1.50 a year. Order from Your Methodist Publishing House.

We Wrote A Letter

The Methodist Publishing House
DEPARTMENT OF CHURCH SCHOOL LITERATURE

Rev. Hugh S. Herbert
The Methodist Church
Fort Benton, Montana

Dear Mr. Herbert:

We want to thank you for the fine things you have said about THE CHRISTIAN HOME and would appreciate an opportunity to publish your statement in an advertisement. May we have this privilege?

The M... ery truly yours,
...t Publishing House.

THE METHODIST CHURCH
HUGH S. HERBERT, PASTOR
BOX 205 FORT BENTON, MONTANA

Dept. of Church School Literature
The Methodist Publishing House

Gentlemen:

I have your letter asking for permission to use my statement in an advertisement. I certainly have no objection. I think THE CHRISTIAN Home is better than anything I might have said or could say about it.

Sincerely
Hugh S. Herbert

We Got An Answer

The Future Is Labor's

¶ I am convinced that tomorrow's world is to be labor's world, and the kind of world that labor will build will be determined by the kind of leaders labor possesses, and they, in turn, will be determined by the kind of ideals to which they give their minds and hearts. ¶ Methodism has become increasingly respectable. It has become wealthy. It is in grave danger of spending the strength of its mighty forces for the purpose of maintaining its amazing organization. Methodism came from the coal pits of Britain, from the poor of the great industrial cities, from the laborers in the field. We dare not forget the pits from which we were dug nor the rocks from which we were hewn. Methodism never has been—and, please God, never will be—a class institution; but it must not in its day of institutional success become separated from the workers of the world.

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury Press)